

Caraka Mémäà sä

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DECLARATION

I hereby declare that the thesis entitled ‘caraka mēmāñsä’ completed and written by me has not previously formed the basis for the award of any degree or other similar title of this or any other Uneversity or examining body.

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Certificate

This is to certify that the thesis entitled “caraka mēṃāṣā “ which is being submitted herewith for the award of the degree of ‘Vidyavachaspati (Ph. D.) in Ayurveda of Tilak Maharashtra Vidyapeeth, Pune is the result of original research work completed by Dr Prama Joshi under my supervision and guidance. To the best of my knowledge and belief the work incorporated in this thesis has not formed the basis for the award of any degree or similar title of this or any other University or examining body.

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INDEX

Chapter	Page
Acknowledgement	1 to 2
Abbreviations	3
Introduction	4 to 5
Aims and Objectives	6
Materials and Methods	6
Review of Literature	9 to 23
Observations	
Siddhānta	24 to 35
çäbdabodha	36 to 47
Anvayārtha of samprāptē	48 to 57
Paṛ cakoça çārēra nidāna cikitsā	58 to 75
Discussion	76 to 83
Conclusion	84 to 86
Further Scope and Limitations	87 to 88
Summery	89 to 90
Bibliography	91 to 93

Abbreviations

ca. - caraka saà hitä

su. - suçruta saà hitä

a. hâ. - añôài ga hâdaya saà hitä

çä. Saà . Pra. Khaà . - çärì gadhara saà hitä prathama khaëòa

sü. - sütrasthäna

ni. - nidänasthäna

vi. - vimänasthäna

çä. - çärérasthäna

im. - indriyasthäna

ci. - cikitsästhäna

ka. - kalpasthäna

si. - siddhisthäna

Introduction

Mīmāṃsā can be described as quest or thoughtful decision of principles. Mīmāṃsā darśana is a philosophical science that deals with discovery of logical grammatical connection of words from the vaidic rhymes. Also it develops reasonable and conclusive thought procedure to draw exact meaning from them. Many sages at their different times have quoted vaidic rhymes. The objective of mīmāṃsā is conjunction of these verses and extracting the genuine meaning from them. Deepest of thinking for appropriate judgement of meaning of the verses, regarding its denotation or connotation or vākyaśeṣa, is done by the mīmāṃsakas.

Vyākaraṇa explains morphology of words in a language, mīmāṃsā gives knowledge about logical connection of words in a sentence while evidence based establishment of meaning of a sentence is described in nyāyaśāstra.

Revised study of the ancient sciences by cohesive application of these three sciences and dogmas explained in different darśanas will undoubtedly provide us unequivocal knowledge of these sciences.

Literature Review

A lot of research has been done in discovery of references of darśana śāstras in classical āyurvedika treaties, but researching essence of āyurvedika treaties themselves based on such references is still novel.

Selection of Topic

Āyurvedika treaties are explained in sūtra. Sūtras are succinct in form but have comprehensive scope. These are for benefit of trividha śiṣya buddhī. They help manda buddhī śiṣya in day to day practice; help madhyama buddhī śiṣya in developing their intellect while for tīkṣṇa buddhī śiṣya they offer direction for further evolution. It is necessary to extract comprehensive explanation of āyurvedika treaties, for it will help in precise application of āyurveda in practice and will be beneficial for mankind. Hence the topic caraka mīmāṃsā is proposed for study.

Selection of saṁhitā

From amongst bṛhatrayī, vāgbhaṭa saṁhitā is essence of caraka saṁhitā and suśruta saṁhitā. Though dhanvantarī sampradāya is quite ancient, suśruta saṁhitā is not that ancient. More over there is no emphasis on application or manifestation of dogmas in suśruta saṁhitā. On the contrary caraka saṁhitā is most ancient in available āyurveda treaties, still it is well preserved through centuries. The agniveśa saṁhitā is edited by caraka with pratisaṁskaraṇa and by dṛḍhabala with sampūraṇa. There are debates on oodles of doctrines and deliberate emphasis on application and manifestation of dogmas in caraka saṁhitā. The consideration of themes is based on dārśanika propositions. Hence caraka saṁhitā is selected for study. Though the study is āyurveda mīmāṃsā in effect, it is based on caraka saṁhitā.

Rationale of Topic

- It is necessary to extract comprehensive explanation of āyurvedika treaties using the methodology, used to compose the treaties.
- Efforts are taken to explore the meaning of saṁhitā with help of śābdabodha.
- Efforts are taken to explore the co-relation between tantra-sthāna-adhyāya-prakaraṇa and between nidāna-cikitsā.
- Application of anvayārtha of sūtras for effective nidāna and cikitsā is expounded.

Aims and Objectives

1. To reveal the anvayārtha of caraka saṁhitā.
2. To reveal the practical applicability of anvayārtha of caraka saṁhitā.

Materials and Methods

Materials

1. Commentaries on caraka saṁhitā written by cakrapāṇī, jejjāṭa and gaṅgādhara are studied.
2. Commentaries by śivadāśasena etc. are studied as per availability.
3. Other treaties on āyurveda and darśana śāstras are studied with their commentaries.

Methodology

1. In this research special emphasis is laid on sūtrasthāna, vimānasthāna and śārīrasthāna.
2. Prime discussion of principles based on darśanas is done.
3. A lot of terminologies are used in caraka saṁhitā; efforts are made to find denotations of some prime terminologies.
4. Efforts are taken in discovering definite themes of tantra, sthāna, adhyāya and prakaraṇa with the help of tātparyabodhaka liṅga such as upakrama-upasaṁhāra, etc., vyākaraṇa, tantrayukti and nyāya.
5. Elaboration of sūtras in caraka saṁhitā is done as interdisciplinary literature research with reference to following methods.

Methods for mīmāṃsā

1. Pañcakośa
2. Pañcavayavī vākya
3. Tātparya nirṇaya
4. Śaktigraha
5. Tantrayukti
6. Lakṣaṇā

7. Adhikaraṇa (pañcādhikaraṇa)

8. Pariṇāmavāda

Review of Literature

Tools used for mīmāṃsā are reviewed from concerned darśana. These are viz. Śaktigraha, pañcāvayavī vākya, pariṇāmavāda , śabdavṛtti (abhidhā, lakṣaṇā, vyañjanā), vākyaarthajñānahetu (ākāṅkṣā yogyatā sannidhi tātparya), tātparyanirṇaya, pañcakośavijñāna.

Observations

Observations about siddhānta

Rasavīryavipāka siddhānta

Rasavīryavipāka siddhānta is nothing but anumāna established to comprehend efficacy of dravya. In anumāna, sādhyā is accomplished on pakṣa with help of hetū.

Rasavīryavipāka siddhānta –

- Pakṣa – pāñcabhautika dravya
- Sādhyā – efficacy (= svabhāva, prabhāva, śakti) of dravya.
- Hetū – rasa, vīrya, vipāka

for example –

- ❖ Rasa-
 - Probably pṛthvī and āpa mahābhūtas are more efficacious over other mahābhūtas in a dravya substratum for madhura rasa.
 - Such dravyas are sātmīya to human body, as pṛthvī and āpa mahābhūtas are copious in human body.
 - These dravyas are snigdha, śīta, guru, mṛdu by nature.

- Prabhāva of these dravyas is dhātuvardhana, āyusya, indriyaprasādana, balakṛttva, varṇakṛttva, pittanāśana, vātanāśana, tṛṣṇāpraśamana, dāhapraśamana, tvacya, keśya, kaṇṭhya, balya, prīṇana, jīvana, tarpaṇa, bṛṁhaṇa, sthairyā, sandhāna.

Anumāna –

- Pakṣa – dravya in which pṛthvī and āpa mahābhūtas are more efficacious.
- Sādhya – ‘snigdhaśītādī guṇa and dhātuvardhanādī karma’ prabhāva of the dravya.
- Hetū – madhura rasa.
- Vyāpti – dravya, substratum of madhura rasa is substratum of snigdhaśītādī guṇa and dhātuvardhanādī karma. Madhura rasa is ‘snigdhaśītādī guṇa and dhātuvardhanādī karma’ vyāpya.
- Parāmarśa - dravya in which pṛthvī and āpa mahābhūtas are more efficacious, is substratum of ‘snigdhaśītādī guṇa and dhātuvardhanādī karma’ vyāpya ‘madhura rasa’
- Anumiti - prabhāva of the dravya in which pṛthvī and āpa mahābhūtas are more efficacious (=madhura rasātmaka dravya, indicating by vyapadeśa) is ‘snigdhaśītādī guṇa and dhātuvardhanādī karma’

Thus anumiti of guṇas and karmas dwelling on dravya in concomitance with six rasas can take place.

Vyapadeśa of other guṇas and karmas dwelling on dravya, can be done on rasa because of sāmānādhikarāṇya sambandha. It is said that those guṇas and karmas are dwelling on rasa, and anumāna is established using rasa as hetu.

❖ Vipāka

Many alterations occure in āhāradravya because of conjunction with jāṭharāgnī. The efficacy of dravya can be changed because of conjunction with jāṭharāgnī. Some of the mahābhūtas grow more efficacious, some

become less efficacious, some remain unchanged. To establish an anumāna for concluding this altered prabhāva of the dravya, 'vipāka' is fashioned as a hetū. Some of the guṇas dwelling on dravya are named as vipāka. Anumitī of altered prabhāva of the dravya happens using vipāka as hetu.

❖ Vīrya

- Vīrya is potency of dravya.
- Some dravyas, even if consumed in less quantity for a short period, provide long lasting great effect. They are called potent (=vīryavāna) dravyas.
- Vyāptī of guṇas and karmas of potent dravya is conjuncted with eight guṇas. They are, guru, laghu, mṛdu, tīkṣṇa, śīta, uṣṇa, snigdha, and rūkṣa.
- When anumitī of potency (=vīrya) of dravya occurs using these guṇas as hetu, then these guṇas are named as vīrya.

❖ Prabhāva

Dravya holds infinite svabhāvas. To conclude dravyasvabhāva by anumāna, vyāptigraha is mandatory. For vyāptigraha, sāhacaryaniyama or vyāpaka sāmānādhikaraṇya of hetū and sādhyā is necessary. Factually all guṇas and karmas of a dravya can not be conjuncted by vyāptī to apparent guṇas of dravya. Such guṇas and karmas of a dravya which are out of range of vyāptī, have to be passed as svabhāva of that particular dravya. E.g. rasāyana kārya of āmalakī is svabhāva of āmalakī. This svabhāva is known as kāryakāritva, śaktī or 'prabhāva'.

Motive of rasavīryavipāka siddhānta-

- ❖ Mandānām vyavahārāya – factually we know prabhāva of dravya only by āptopadeśa. We do not use rasavīryavipāka siddhānta as

anumāna pramāṇa for that. It is usefull for us to know merely anvaya of rasavīryavipāka by sāhacarya to certain prabhāvas of dravya already described in saṁhitās.

- ❖ Budhānām buddhivṛddhaye – rasavīryavipāka siddhānta is directive, to establish an anumāna to conclude prabhāva of dravyas, unstated in saṁhitās.

Svabhāvoparamavāda

Tatra prakṛtirucyate svabhāvo yaḥ, sa punarāhārauṣadhadravyāṇām svābhāviko gurvādiguṇayogaḥ | ca | vi | 1 | 21

Natural qualities like gurvādī guṇa and kāryakāritva, possessed by any dravya at origin is svabhāva of the dravya. Vināśa (devastation) is also svabhāva of dravya. Origin has cause but destruction of dravya has no cause. Dravya gets destroyed because it is its svabhāva.

Svabhāva lasts till dravya is existing. No alteration can be done in svābhāvika guṇa and svābhāvika kāryakāritva. Svābhāvika guṇa and svābhāvika kāryakāritva destroys with and because of destruction of dravya itself.

Having regard to svabhāvoparamavāda, guṇāntarādhāna by saṁskāra and ṛhāsahetutva of viśeṣa can not be ascertained. Pariṇāmavāda by sāṅkhya elucidates guṇāntarādhāna by saṁskāra properly, without affecting svabhāvoparamavāda. Exquisite study of sāmānya viśeṣa siddhānta helps ascertaining the fundamental proposition ṛhāsahetutva of viśeṣa without affecting svabhāvoparamavāda.

- Guṇāntarādhāna is revealing existing but imperceptible svabhāva of dravya.
- Viśeṣa is not a direct ṛhāsahetū. It interrupts succession of dhātūs, not being cause of production.

Observations about śābdabodha

Āyurvedika treaties are explained in sūtra. Sūtras are succinct in form but have comprehensive scope. If tātparya of the author is out of our sight, we will not be able to make out thorough meaning of Sūtras. As in language one word is of many meanings. But in science each word is used specifically. If anvaya or tātparya is not accomplished by espousal of one meaning, another meaning of the word must be accepted. Lakṣyārtha must be projected out of word if vācyārtha of the word is not precise to accomplish tātparya. Lakṣyārtha should be based on sound reasoning for secondary significance of word.

1. Rasa śabda

Vācyārtha of Rasa śabda is taste. But this meaning is not applicable to rasavīryavipāka siddhānta. As taste is a guṇa, guṇa is not substratum of guṇa and karma, and according to rasavīryavipāka siddhānta, rasa holds certain guṇas and karmas. Thus vācyārtha being impaired, lakṣyārtha must be contemplated.

Lakṣyārthas of rasa śabda -

1. Dravya- upacāra to derive lakṣyārtha of rasa śabda is samavāya. Meaning of rasa śabda is 'rasavat', where rasa is concurrent, that is dravya. This lakṣyārtha is significant for rasavīryavipāka siddhānta.
2. Āhāradravya – Taking in to consideration efficacy of dravya, first lakṣyārtha of rasa śabda, 'dravya' is specified to 'rasapradhāna dravya'. Thus rasa śabda denotes 'rasapradhāna' that is to say 'āhāra dravya'. This lakṣyārtha of rasa śabda elaborates concordance of prakaraṇas within rasavimāna adhyāya.
3. Ātmā –
 - Raso vai saḥ| taittirīya upaniṣada| brahmavallī| anuvāk 7|

Ātmā is rasa. According to upaniṣad, meaning of rasa śabda is ātmā. This lakṣyārtha of rasa śabda helps elaborating prabhāva of rasāyana.

2. Synonyms

Synonyms in science are meant for vyavahāra and lakṣaṇa. A synonym denotes distinct features of the object it is used for.

e.g.

- Sādhana – it is treatment to rectify harm caused off wrong śodhana treatment.
- Prakṛtisthāpana – treatment to turn viṣama dhātūs sama.
- Hita – āhāra, vihāra which generates sama dhātū.

3 Samavāya śabda

Common meaning of samavāya śabda is mixture. This samavāya is of two types. prakṛtisama samavāya and vikṛtiviṣama samavāya.

- Vikṛtiviṣama samavāya of dravyas is named as ‘saṁyoga’.
- Vikṛtiviṣama samavāya of two doṣas is named as ‘saṁsarga’ and vikṛtiviṣama samavāya of three doṣas is named as ‘sannipāta’.
- General concoction of doṣas and āhāra or auśadhī dravya is also named as ‘sannipāta’.

Observations about anvayārtha of samprāpti

In general there are three steps in samprāpti of a disease –

- **Doṣaduṣṭi** – aetiology for vitiation of doṣa, the manner of doṣaduṣṭi, the place for collection (sañcaya) of doṣa, the nature of vitiated doṣa etc. are included in samprāpti of vitiated doṣa. It is the first step in samprāpti.

- **Doṣa visarpaṇa** – the process by which the vitiated doṣa is spread in the body, by which channel it spreads is included in doṣa visarpaṇa samprāpti. It is second step in samprāpti.
- **Vyādhijanma** – the place where vitiated doṣa take shelter after spreading in the body and how the disease is produced is included in vyādhijanma samprāpti. It is third step in samprāpti.

Many signs and symptoms are seen in the three steps of samprāpti namely doṣaduṣṭi, doṣa visarpaṇa and vyādhijanma. For accurate diagnosis and successful treatment understanding doṣa by all aspects and understanding how a disease is originated is important.

Raktapitta

Doṣaduṣṭi

- Nature of aetiological factors of raktapitta – uṣṇa, tīkṣṇa, abhiṣyandī, guru, vidāhī, viruddha.
- Place for collection of pitta – āmāśaya
- Nature of pitta – having great gati, amla, drava, uṣṇa, tīkṣṇa
- Due aetiological factors which are vidāhī, uṣṇa and snigdha, doṣa become capable to vitiate raktavaha srotasa.

Doṣa visarpaṇa

Utkliṣṭa doṣas spread from koṣṭha to śākhā if they are not evacuated from body. In raktapitta due to nature of aetiological factors and doṣa, utkliṣṭa pitta in āmāśaya spreads in rakta and in the whole body through rakta.

Vyādhijanma

Raktapitta is produced when pitta vitiates rakta by taking shelter in 'lohitābhiṣyandaguru' raktavāhinī in yakruta and plihā which are mūlasthāna of raktavaha srotasa.

Prameha

General samprāpti of kaphaja prameha and pittaja prameha

Hetū – santarpaṇa

Nature of doṣa – excess quantity (pramāṇatiriktatā), excess liquidity (bahudravatā).

Dūṣya – meda, māṁsa, kleda, rakta

Status of body – excess māṁsa and meda (māṁsamedādhikya), laxity of dhātu (śīthīla dhātu), decreased tone (śīthīla samhanana).

Doṣa visarpaṇa – due to laxity of dhātu, bahudrava doṣa quickly spread in the body. As meda dhātu is collected in excess amount and as meda is the slacker than other dhātu, doṣa mixes with and vitiates meda. Then it mixes with and vitiates māṁsa and then kleda. As meda, māṁsa and kleda are spread all over the body, there is increased amount of drava (kleda) all over the body. As the drava is vitiated by doṣa, it is converted into mala. As customary, kleda that is converted into mala is then carried to the basti. As there is excess amount of drava in the channels carrying waste kleda, they become guru.

Vyādhijanma – doṣa are collected in guru srotomukha of mūtravaha srotasa, which are present at basti. At basti the doṣa vitiates mūtra and disease named prameha is seen.

Vātaja prameha

- **Status of body** – kṣīṇa, kṣāma, rūkṣa.

- **Dūṣya** – vasā, majjā, lasīkā, oja.
- Vitiated vāta converts vasā, majjā, lasīkā or oja into mala and carries towards basti which are then expelled from body as mūtra. Mūtra shows features of the dhātu that is converted into mūtra. If vasā is expelled from body as mūtra then it is called as vasāmeha. If majjā is expelled from body as mūtra then it is called as majjāmeha. If lasīkā is expelled from body as mūtra features and quantity mūtra resemble those with elephant hence it is called as hastimeha. When oja is converted into mūtra due to vitiated vāta, madhura oja is added with kaṣāya rasa of vāta, hence rasa of mūtra becomes madhura kaṣāya, like honey, hence it is called as madhumeha.

Fatality due to hikkā and śvāsa

There are many diseases which are fatal but no disease is instantly fatal as hikkā and śvāsa¹. In these diseases, function of sūkṣmadehagata prāṇa reduces hence they quickly lead to death.

Rational use of medicines

A lot of diseases are listed in the phalaśrutī of a medicine. It is important to know in which stage of the disease the medicine is to be used. For this knowledge of both, adhikaraṇa of medicine and samprāpti of diseases mentioned in the phalaśrutī of the medicine is important.

The spectrum of action and specific use of medicines mentioned in pāṇḍu adhikāra, can be understood by knowing samprāpti of pāṇḍu, kamala, jvara, raktapitta, visarpa, madyavikāra, śopha, udara and arśa.

By understanding similarities in samprāpti specific use of medicines can be made. How to choose specific medicine as per specific stage, symptom, doṣa, dhātu of a disease can be understood.

Observations about pañcakośa – śārīra nidāna cikitsā

Śārīra

Ānandamaya kośa (kāraṇa deha)

Ānandamaya kośa has its prime place in hṛdaya, but it is spread from hṛdaya to śīra. When one is in deep sleep, mana enters the purītat nāḍī in hṛdaya, then it doesn't appreciate any viśaya. This deep sleep when no viśaya is grasped is called as suṣuptī. In this condition jīvā is only connected with kāraṇa deha and experiences ānanda.

Vijñānamaya kośa and manomaya kośa

- Vijñānamaya kośa is made of buddhī and jñānendriya.
- Manomaya kośa is made of mana and jñānendriya.

Buddhī and mana reside at hṛdaya. ātmā (jīvātmā) is never separated from buddhī and mana hence, hṛdaya, which is the prime place for ānandamaya kośa, is the prime place for buddhī and mana. Though śīra is the chief place for indriya, but for perception of the artha, to inspire the body and to unify with buddhī, mana and prāṇa, hṛdaya is the sancāra sthāna for indriya. In this way, vijñānamaya kośa, which is made of buddhī and jñānendriya and that has hṛdaya as its prime place and manomaya kośa, which is made of karmendriya and buddhī, pervade up to śīra.

Prāṇamaya kośa

Prāṇamaya kośa is made of prāṇa and karmendriya.

Place of prāṇa

Hṛdaya, mahāsrotasa and rasavāhinī dhamanī are the mūlasthāna for prāṇavaha srotasa. Indriyas are situated at śīra. Hence along with hṛdaya

prāṇamaya kośa pervades up to indriyas situated at śira. Prāṇa circulates throughout the body in rasavāhinī dhamanī.

Annamaya kośa (sthūla deha)

Pāncabhautika deha made of components such as śira, antarādhī, śākhā (hands and legs), dhātu such as rasa, rakta etc. srotasa, koṣṭhāṅga is annamaya kośa. It is created from pāncabhautika strī and puruṣa bīja, it is nourished by pāncabhautika āhāra and after death it is absorbed in pancamahābhūta.

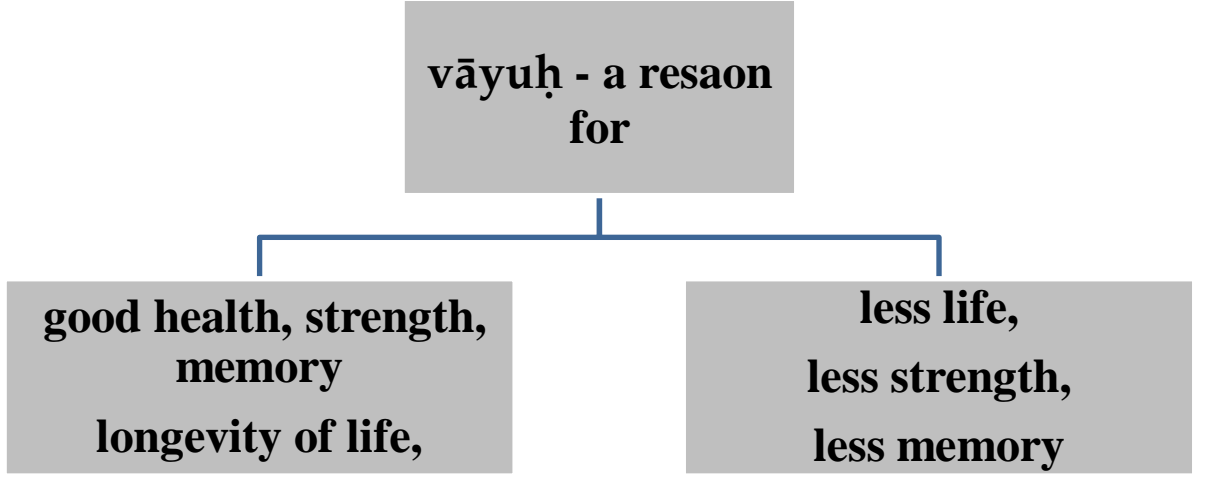
Nidāna and cikitsā

Āyurveda is limited up to pancamahābhūta hence annamaya kośa is the adhikaraṇa of triskandha āyurveda.

- Body made from pāncabhautika bīja, its nutrition, maintenance and diseases from pāncabhautika āhāra and treatment using pancabhautika dravya is the matter of āyurveda.
- The rules told in mātṛāśītiya and tasyāśītiya adhyāya of svasthacatuṣka of carak samhitā sutrasthāna are to maintain annamaya kośa.
- Dinacaryā, ṛtucaryā, doṣa śodhana at proper time, rasāyana, nidāna and cikitsā of diseases such as jvara – raktapitta – kuṣṭha – prameha – yakṣmā – unmāda – apasmāra etc. are told predominantly for maintaining annamaya kośa.

Vāyutatva in āyurveda

In āyurveda, vāyu is described in a contradictory way.



Vāyutatva in annamaya kośa

- Bījodbhava, it remains in body even after death.
- Features of body – rūkṣa-apācita-alpaśarīrā rūkṣa-kṣāma-sanna-sakta-jarjara svara alpanidrā capalagati-ceṣṭā sandhi-akṣi-bhrū-hanu-ouṣṭha-jihvā-śira-skandha-pāṇi-pādā anavasthiti bahupralāpa-kaṇḍarā-sirā-pratāna śrutagrahaṇa-alpasmruti paruṣa vadana pāṇi pāda sruṭita angāvayava alpabala alpāyusa.
- Chāyā of this vāyu is rukṣa, śyāva, aruṇa, hataprabha and garhita.²
- Shelters in body - pakvāśaya and asthī.
- Derives its nourishment from pancamahābhūta and is also vitiated by them.
- Thrown out of body as urdhvavāta or adhovāta.
- Śodhana is done by anuvāsana.

Nidāna and cikitsā

- General symptoms – sraṁsa, vyāsa, vyadha, svāpa, sāda, toda, bheda, saṅga, aṅgabhedha, saṅkoca, varta, haṛṣaṇa, tarṣaṇa, kampa, pārūṣya, sauṣīrya, śoṣa, spandana, veṣṭana, stambha, kaṣāyarasatā, śyavāruṇatā.

- Vyādhī – vātaja types of diseases, such as jvara, raktapitta, kuṣṭha, gulma, prameha, unmada, apasmāra, śoṭha, arśa, udara, grahaṇī, pāṇḍu, atisāra, chardī, visarpa.
- Not ātyayika (life threatening) conditions. No emergency.
- Cikitsā – madhura amla lavaṇa snigdha uṣṇa āhāra and auṣadhī. abhyanga, mardana, pariṣeka, avagāha, samvāhana, svedana and śodhana by anuvāsana.
- No time limit.

Vāyutatva in prāṇamaya kośa

Prāṇa - vātadoṣa

- This vāyu enters the body with jīvātmā and leaves the body with jīvātmā at the time of death.
- Harṣotsāhayoḥ yoniḥ āyuso anuvruttipratyayabhūtaḥ | ca | su | 12 | 8
- Vāyurāyurbalam vāyuh vāyurdhātā śarīriṇāma |
Vāyurviśvamidam sarva prabhurvāyusca kīrtitaḥ || ca | ci | 28 | 3
- Avyāhatagatiryasya sthānasthaḥ prakrutaḥ sthitaḥ |
Vāyuh syātsodhikam jīvetvitarogasamāḥ śatam || ca | ci | 28 | 4
- Shelters in body - rakta, snāyu, sirā, kṣṇādarā.
- It neither derives nutrition nor vitiated by pāncabhautika āhāra.
- Diseases are seen due to mārgavarodha, dhātukṣaya.
- Cikitsā – nirūha, trāsana

Nidāna

Sūkṣmadehagata vāyu

- Prakopa hetu – 1. Svagūṇaśūnya – snehaśūnya srotasa
2. Mārgavarodha

- General symptoms – rakta – sirā – snāyusoṣa, kriyāhānī, parvastambha, parvasaṅkoca, parvabheda, asthibheda, pralāpa, pāṇipruṣṭhśirograha, khañjatā, pārṅgulya, kubjatva, aṅgaśoṣa, anidratā, garbhaśukrarajonāśa, spandana, gātrasuptatā, śiro – nāsā – akṣi – jatru – grīvā huṇḍana, ākṣepa, moha.
- Diseases – ardita, antarāyāma, bahirāyāma, hanugraha, ākṣepaka, khallī, sarvāṅgaroga, ekāṅgaroga, grudhrasī, mūkatva, gadgadatva, svarahānī, apatantraka, apatānaka.

Cikitsā

Sūkṣmadehagata vāyu

- May be curable, if treated within one year.
- Śodhana - mārṅāvarodhanāśana
- Increased sneha in dhātu – srotasa – rapid snehana in short time, by multiple routes, in more quantity.
- Dhātuprasādana – rasāyana, especially raktaprasādana.
- Trāsana – shock treatment.
- Prāṇāyāma

Specialty of āsthāpana basti

- Āsthāpana basti is special treatment for vāyu in prāṇamaya kośa
- Required status of body for āsthāpana basti - nirāma doṣa, pakva doṣa, alpagaṭī doṣa, śuddha srotasa, śuddha mana, balavāna agnī, snigdha dhātu and srotasa, balavāna dhātu.

Manomaya kośa

In indriyopakramaṇīya adhyāya of svastha catuṣka in carakasamhitā sutrasthāna details about manomaya kośa are explained. Rules to maintain manomaya kośa are explained in the adhyāya.

- Raja and tama are two doṣa of mana.
- Their vikrutī is seen due to doṣa of buddhī.
- Kāma, lobha, matsara, irṣyā, māna, krodha, dveṣa etc. are rājasa vikāra.
- Bhaya, śoka, dainya, ālasya, moha, paiśunya etc. are tāmasa vikāra.
- According to all these mānasa vega must be restrained.
- These mānasa vyādhī are responsible for śārīra vyādhī such as unmāda, apasmāra, mada, mūrccha, sannyāsa etc.
- Mānasa vyādhī can be treated by not allowing prajñāparādha, śama, dama, dhairya, smrutī, adhyātmavijñāna, samādhī.

Vijñānamaya kośa

- In indriyopakramaṇīya adhyāya of svastha catuṣka in carakasamhitā sutrasthāna details about vijñānamaya kośa are explained. Rules to maintain vijñānamaya kośa, especially rules of sadvrutta are explained in the adhyāya.
- Prajñāparādha is distortion of dhī, dhṛutī, smrutī. prajñāparādha leads to harmful behaviour. As vijñānamaya kośa controls external three kośa, this harmful behaviour due to prajñāparādha is a reason for mānasa as well as śārīra vyādhī. At the time of death sūkṣma deha consisting of jīva along with manoyama, vijñānamaya, prāṇamaya kośa leaves the body. It carries with it saṁskāra of karma. Hence harmful behaviour due to prajñāparādha becomes a reason for duḥkha – vyādhī in many janma. Desire for harmful

behaviour is like an urge. This urge must be restrained. Tr̥ṣṇā due to iccha dveṣa is the basic reason for pravrutti. prajñāparādha can be avoided if all such tr̥ṣṇā are controlled. Buddhi can be treated by following sadvrutta, protecting our self from āgantū hetu of diseases, accompanying sajjana, avoiding company of durjana, adhyātmavijñāna and following adhyātma.

- When hṛdaya, which is mūlasthāna of rasavaha srotasa, is already vitiated due to malīna āhāra due to factors such as vegadhāraṇa, malīna āhāravihāra vitiation of hṛdaya increases. If raja and tama are increased in mana, atatvābhiniveśa is seen due to āvaraṇa of raja tama on mana and buddhī. Knowledge about nitya – anitya, hita – ahita becomes fallacious. In such diseases to remove coating of doṣa from hṛdaya, śārīra śodhana is necessary. Vijñāna, dhairya, smrutī, samādhī are necessary to remove raja and tama doṣa of mana. Medhya rasāyana is necessary to remove cover of doṣa from buddhī.

Ānandamaya kośa

Our svarūpa is satya jñāna ananta. Avidyā is to have ātmabodha on anātma such as śārīra without knowing our svarūpa. Avidyā is responsible for tr̥ṣṇā, karma, sukha, duḥkha, janma, mrutyu. To get nivrutti from all this naiṣṭhikī cikitsā is explained in āyurveda. Due to various śuddhī upāya citta becomes clean. In nirmala citta satyābuddhī comes up. Knowledge that neither I am anything like śārīra nor it is made by me (ātmakruta) is satyābuddhī. Satyābuddhī removes covering due to moha. As svabhāva of every factor is understood niḥspruhatā is observed. ahaṅkāra diminishes. Self awareness (ātmasvarūpa) is understood. It is understood that ātmatatva is spread all over and everything is present in ātma. For such person who has become brahmasvarūpa, ‘saṁyoga’ is not possible. The śāntī

of such a person, obtained after jñāna, who understands anitya factors such as buddhī and nitya ātmatatva, is never extinguished.

Discussions

Discussions about siddhānta

Two dogmas, namely ‘rasavīryavipāka siddhānta’ and ‘svabhāvoparamavāda’ are studied in this chapter.

1. Rasavīryavipāka siddhānta

Efforts are taken to reveal how anumāna pramāṇa is used in saṁhitās to establish rasavīryavipāka siddhānta. In anumāna, sādhyā is accomplished on pakṣa with help of hetū. In rasavīryavipāka siddhānta, efficacy (= svabhāva, prabhāva, śakti) is accomplished on pāñcabhautika dravya with help of rasa, vīrya, and vipāka.

For anumāna vyāpaka sāmānādhikaraṇya of hetū and sādhyā is necessary. As vyāpaka sāmānādhikaraṇya of rasa, vīrya, and vipāka with specific prabhāva does exist, anumiti of specific prabhāva can occur using rasa, vīrya, and vipāka as hetūs. By anumiti, it can be concluded, that specific guṇas and karmas inhabiting by sāmānādhikaraṇya vṛtti, with specific rasa, vīrya, and vipāka, are guṇas and karmas of a specific dravya, which is substratum of those rasa, vīrya, and vipāka.

Action of dravya on body does not finish while the dravya is being tasted or while dravya is being digested or after the digestion is complete, but it starts right with contact of dravya with body and continues until dravya is in the body.

guṇas and karmas of a dravya, which can not be conjuncted by vyāpti to any apparent guṇa of dravya, have to be passed as svabhāva of that particular dravya. Svabhāva is named as kāryakāritva, śakti or prabhāva of dravya. Prabhāva of dravya which can be concluded with help of ascertained vyāpti using rasa- vīrya-

vipāka - guṇas as hetū, is cintya prabhāva or cintya śaktī of the dravya. Prabhāva of dravya which can not be concluded by anumāna, is acintya prabhāva or acintya śaktī of the dravya. This acintya prabhāva only is named as ‘prabhāva’. This prabhāva does not have vyāpaka sāmānādhikaraṇya with any guṇa.

Efficacy of dravya can not be concluded merely by rasa or vīrya or vipāka or prabhāva or any other guṇa. It can be ascertained by combined review of all these and also samānapratyayārabdhatva and vicitrapratyayārabdhatva of dravya.

Rasavīryavipāka siddhānta is not useful to construe efficacy of dravyas stated in saṁhitās, but it is directive to establish an anumāna to conclude prabhāva of dravyas unstated in saṁhitās.

2. Svabhāvoparamavāda

Natural qualities like gurvādī guṇa and kāryakāritva, possessed by any dravya from its origin is svabhāva of the dravya. Vināśa (devastation) is also svabhāva of dravya. Dravya gets destroyed because vināśa is its svabhāva. Origin has cause but destruction of dravya has no cause. Svabhāva lasts till dravya exists. No alteration can be done in svābhāvika guṇa and svābhāvika kāryakāritva. svābhāvika guṇa and svābhāvika kāryakāritva destroys with and because of destruction of dravya itself.

Svabhāvoparamavāda seems to be inconsistent with two fundamental propositions – firstly the concept of ‘guṇāntarādhāna by saṁskāra’ and second is ‘ṛhāsahetutva of viśeṣa’. pariṇāmavāda by sāṅkhya elucidates guṇāntarādhāna by saṁskāra properly, without making svabhāvoparamavāda inconsistent. Exquisite study of sāmānya viśeṣa siddhānta helps ascertaining the ṛhāsahetutva of viśeṣa without making svabhāvoparamavāda inconsistent.

- Guṇāntarādhāna is revealing existing but imperceptible svabhāva of dravya.

- Viśeṣa is not a direct řhāsa hetū. It interrupts succession of dhātūs, not being cause of production.

Discussions about śābdabodha

Sūtras are succinct in form but have comprehensive scope. Thorough meaning of sūtras cannot be made out if tātparya of the author is out of our sight. In literature one word has different meanings, but in science each word is used specifically. If anvaya or tātparya is not accomplished by espousal of one meaning, another meaning of the word must be accepted. lakṣyārtha must be projected out of word if vācyārtha of the word is not precise to accomplish tātparya. Lakṣyārtha should be based on sound reasoning for secondary significance of word.

Rasa śabda - Vācyārtha of rasa śabda is taste.

But this meaning is not applicable to rasavīryavipāka siddhānta. Taste being a guṇa, can not be substratum for guṇa and karma, and according to rasavīryavipāka siddhānta, rasa holds certain guṇas and karmas. Thus vācyārtha being impaired, lakṣyārtha must be contemplated.

Upacāra to derive lakṣyārtha of rasa śabda is samavāya. Meaning of rasa śabda is ‘rasavat’, where rasa is concurrent, that is dravya. This lakṣyārtha is significant for rasavīryavipāka siddhānta.

Taking in to consideration efficacy of dravya, first lakṣyārtha of rasa śabda that is ‘dravya,’ is specified to ‘rasapradhāna dravya’. Thus rasa śabda denotes ‘rasapradhāna’ that means ‘āhāra dravya’. This lakṣyārtha of rasa śabda elaborates concordance of prakaraṇas within rasavimāna adhyāya.

According to upaniṣad, meaning of rasa śabda is ātmā. This lakṣyārtha of rasa śabda helps in elaborating prabhāva of rasāyana.

Synonyms -

In science synonyms are explained for vyavahāra and lakṣaṇa. A synonym denotes distinct features of the object it is used for.

e.g.

- Sādhana – It is treatment to rectify harm caused due to wrong śodhana treatment.
- Prakṛtisthāpana – treatment to turn dhātūs from viṣama to sama.
- Hita – āhāra, vihāra which generates sama dhātū.

Samavāya śabda -

Common meaning of samavāya śabda is mixture. This samavāya is of two types. prakṛtisama samavāya and vikṛtiviṣama samavāya.

- Vikṛtiviṣama samavāya of dravyas is named as ‘saṁyoga’
- Vikṛtiviṣama samavāya of two doṣas is named as ‘saṁsarga’ and vikṛtiviṣama samavāya of three doṣas is named as ‘sannipāta’.
- General concoction of doṣas and āhāra or auśadhī dravya is also named as ‘sannipāta’.

Discussions about anvayārtha of samprāpti

In general there are three steps in samprāpti of a disease –

- **Doṣaduṣṭi** – aetiology for vitiation of doṣa, the manner of doṣaduṣṭi, the place for collection (sañcaya) of doṣa, the nature of vitiated doṣa etc. in short complete knowledge about vitiation of doṣa is included in samprāpti of vitiated doṣa. It is the first step in samprāpti.
- **Doṣa visarpaṇa** – the process of by which the vitiated doṣa is spread in the body, by which channel it spreads is included in doṣa visarpaṇa samprāpti. It is second step in samprāpti.

- **Vyādhijanma** – the place where vitiated doṣa take shelter after spreading in the body and how the disease is produced is included in vyādhijanma samprāpti. It is third step in samprāpti.

Many signs and symptoms are seen in the three steps of samprāpti namely doṣaduṣṭi, doṣa visarpaṇa and vyādhijanma. For accurate diagnosis and successful treatment understanding doṣa by all aspects and understanding how a disease is originated is important.

Raktapitta

Doṣaduṣṭi

- Nature of etiological factors of raktapitta – uṣṇa, tīkṣṇa, abhiṣyandī, guru, vidāhī, viruddha.
- Place for collection of pitta – āmāśaya
- Nature of pitta – having great gati, amla, drava, uṣṇa, tīkṣṇa
- Due aetiological factors which are vidāhī, uṣṇa and snigdha doṣa become capable to vitiate raktavaha srotasa.

Doṣa visarpaṇa

Utkliṣṭa doṣa spread from koṣṭha to śākhā if they are not evacuated from body. In raktapitta due to nature of etiological factors and doṣa, utkliṣṭa pitta in āmāśaya spreads in rakta and in the whole body through rakta.

Vyādhijanma

Raktapitta is produced when pitta vitiates rakta by taking shelter in 'lohitābhiṣyandaguru' raktavāhinī in yakruta and plihā which are mūlasthāna of raktavaha srotasa.

Prameha

General samprāpti of kaphaja prameha and pittaja prameha

Hetū – santarpana

Nature of doṣa – excess quantity (pramāṇatiriktatā), excess liquidity (bahudravatā).

Dūṣya – kleda, māṁsa, kleda, rakta

Status of body – excess māṁsa and meda (māṁsamedādhikya), laxity of dhātu (śīthīla dhātu), decreased tone (śīthīla samhanana).

Doṣa visarpaṇa – due to laxity of dhātu, bahudrava doṣa quickly spread in the body. As meda dhātu is collected in excess amount and as meda is the slacker than other dhātu, doṣa mix with and vitiate meda. Then it mixes with and vitiates māṁsa and then kleda. As meda, māṁsa and kleda are spread all over the body, there is increased amount of drava (kleda) all over the body. As the drava is vitiated by doṣa, it is converted into mala. As customary, kleda that is converted into mala is then carried to the basti. As there is excess amount of drava in the channels carrying waste kleda, they become guru.

Vyādhijanma – doṣa are collected in guru srotomukha of mūtravaha srotasa, which are present at basti. At basti the doṣa vitiate mūtra and disease named prameha is seen.

Vātaja prameha

- **Status of body** – kṣīṇa, kṣāma, rūkṣa.
- **Dūṣya** – vasā, majjā, lasīkā, oja.
- Vitiated vāta converts vasā, majjā, lasīkā or oja into mala and carries towards basti which are expelled from body as mūtra. Mūtra shows features of the dhātu that is converted into mūtra. If vasā is expelled from body as mūtra then it is called as vasāmeha. If majjā is expelled from body

as mūtra then it is called as majjāmeḥa. If lasikā is expelled from body as mūtra features and quantity mūtra resemble those with elephant hence it is called as hastimeḥa. When oja is converted into mūtra due to vitiated vāta, madhura oja is added with kaṣāya rasa of vāta, hence rasa of mūtra becomes madhura kaṣāya, like honey, hence it is called as madhumeha.

Fatality due to hikkā and śvāsa

There are many diseases which are fatal but no disease is instantly fatal as hikkā and śvāsa. In these diseases, function of sūkṣmadehagata prāṇa reduce hence they quickly lead to death.

Rational use of medicines

A lot of diseases are listed in the phalaśrutī of a medicine. It is important to know in which stage of the disease the medicine is to be used. For this knowledge of both, adhikaraṇa of medicine and samprāptī of diseases mentioned in the phalaśrutī of the medicine is important.

The spectrum of action and specific use of medicines mentioned in pāṇḍu adhikāra, can be understood by knowing samprāptī of pāṇḍu, kamala, jvara, raktapitta, visarpa, madyavikāra, śopha, udara and arśa.

By understanding similarities in samprāptī specific use of medicines can be made. How to choose specific medicine as per specific stage, symptom, doṣa, dhātu of a disease can be understood.

Discussions about pañcakośa śārīra nidāna cikitsā

Our body is made of annamaya kośa (pāncabhautika sthūla deha), prāṇamaya kośa (pancaprāṇa and five karmendriya), manomaya kośa (mana and five jñānendriya), vijñānamaya kośa (buddhī and five jñānendriya) and

ānandamaya kośa (brahma caitanya reflected in avidyā). Triskandha āyurveda can be rearranged according to śārīra, nidāna and cikitsā of these kośa. Such study helps in rational understanding of adhyāya of svasthacatuṣka of carak samhita sutrasthāna. vāyutatva in annamaya kośa is different from vāyutatva in prāṇamaya kośa. Hence nidāna and cikitsā for both vāyu is different. In āyurveda though annamaya kośa is described extensively, knowledge about other kośa is important for effective svāsththarakṣaṇa and cikitsā

Conclusions

Siddhānta

1. Rasavīryavipāka siddhānta - rasavīryavipāka siddhānta can be elaborated with help of anumāna pramāṇa of nyāya darśana. Rasa, vīrya, vipāka, prabhāva, guṇa are vyāpya and svabhāva (prabhāva, śakti, kāryakāritva) of dravya is vyāpaka. Therefore svabhāva of dravya can not be concluded wholly depending upon mere one hetu. Combind review of all hetus, prabhāva of dravya lacking vyāpaka sāmānādhikaraṇya with any of the guṇas, causes altering svabhāva of dravya, may depict coplete svabhāva of dravya.
2. Svabhāvoparamavāda - Vināśa (devastation) is svabhāva of dravya. Origin has cause but destruction of dravya has no cause. Dravya gets destroyed because it is its svabhāva. This part of svabhāvoparamavāda seems to be inconsistent with one of the fundamental propositions of cikitsā, 'ṛhāsahetutva of viśeṣa'. Exquisite study of sāmānya viśeṣa siddhānta helps ascertaining the ṛhāsahetutva of viśeṣa without affecting svabhāvoparamavāda. Viśeṣa is not a direct ṛhāsahetū. It interrupts succession of dhātūs, not being cause of production.

3. No alteration can be done in svābhāvika guṇa and svābhāvika kāryakāritva. svābhāvika guṇa and svābhāvika kāryakāritva destroys with and because of destruction of dravya itself. This part of svabhāvoparamavāda seems to be inconsistent with one of the fundamental propositions, ‘guṇāntarādhāna by saṃskāra’. Pariṇāmavāda by sāṅkhya elucidates guṇāntarādhāna by saṃskāra properly, without affecting svabhāvoparamavāda. Guṇāntarādhāna is revealing existing but imperceptible svabhāva of dravya.

Śābdabodha

4. It is said in vyākaraṇa, ‘ekaḥ śabdaḥ samyag jñātaḥ suprayuktaśca svarge loke kāmadhuk bhavati |’

Versatile meanings of word can be illuminated with help of śaktigraha, śabdavṛtti, vākyārthajñānaheṭu, tātparyabodhaka liṅga. Knowing finer nuances based on profound reasoning, illuminates noesis of science. Śābdabodha has important role in manifestation of siddhāntas, exploring nature of theme the word denoting, exploring co relation between prakaraṇa –adhyāya- sthāna- śāstra, knowing immense meaning of sūtras, nidāna and cikitsā.

Anvayārtha of samprāpti

5. Many symptoms are seen in the three steps of samprāpti, namely doṣaduṣṭi, doṣa visarpaṇa and vyādhijanma. For accurate diagnosis and successful treatment study of doṣavyāpāra and vyādhijanma is necessary. Specific use of medicines can be done by understanding similarities in samprāpti. How to

choose specific medicine as per specific stage, symptom, doṣa, dhātu of a disease can be understood.

Pañcakośa – śasrīra nidāna cikitsā

6. Our body is made of annamaya kośa (pāncabhautika sthūla deha), prāṇamaya kośa (pancaprāṇa and five karmendriya), manomaya kośa (mana and five jñanendriya), vijñānamaya kośa (buddhī and five jñanendriya) and ānandamaya kośa (brahma caitanya reflected in avidyā). Knowledge about kośas, other than annamaya kośa, is important for effective svāsththarakṣaṇa and cikitsā

Further Research

- To elaborate grantha by studying siddhānta. So that practical application of siddhānta can be done in present time.
- Diagnosing prakṛtisamasamavāyatmaka dvi-doṣaja vyādhī and saṁsargaja vyādhī, also prakṛtisamasamavāyatmaka tri-doṣaja vyādhī and sannipātaja vyādhī.
- Concluding dravyasaṁyogaja phala.
- To take bodha of more śabda and concluding more terminologies.
- Like synonyms of bheṣaja concluding itarabhedānumāpakatva of other synonyms.
- Like rasavimāna adhyāya to know relationship of prakaraṇa – adhyāya – sthāna – tantra.
- To find anvaya of nidāna and chikitā and to elaborate concise nidāna and chikitā which are mentioned in grantha in sūtrā.
- Making diagnosis, for samprāpti of whom anvaya is found and to verify anvayārtha by pratyakṣa. For such study large data collection is necessary.

~ 29 ~

- Making chikitsā as per chikitsā anvaya and to verify anvayārtha by pratyakṣa. For such study large data collection is necessary.
- To decide appropriate condition for āsthāpana basti in diseases which are contraindicated for āsthāpana basti, but in whom āsthāpana basti is mentioned in treatment. To verify the decided condition by pratyakṣa. For such study a group of vaidya and a well equipped hospital for management of vyāpada is necessary. Large data collection is necessary.
- More effective use of svasthavṛtta, nidāna and cikitsā by special study of pañcakośātmaka deha.

Summery

- Āyurvedika treatises are explained in sūtra. Sūtras are succinct in form. To extract comprehensive explanation of āyurvedika treatises, Sūtras shall be elaborated with the help of propositions they are based on. For this purpose knowledge and application of darśana śāstras is useful. Many rules were in practice regarding composition of saṁhitā, establishment of siddhānta, etc. Part of caraka saṁhitā is elaborated with the help of those rules.
- Rasavīryavipāka siddhānta can be elaborated with the help of anumāna pramāṇa. Rasavīryavipāka siddhānta is directive to establish an anumāna to conclude prabhāva of dravyas unstated in saṁhitās.
- The illusionary inconsistency of svabhāvoparamavāda with ‘rāsahetutva of viśeṣa’ and ‘guṇāntarādhāna by saṁskāra’ is refuted by applying dārśanika siddhāntas.
- Correlation between sūtra- prakaraṇa- adhyāya –sthāna, based upon the rules for perception of the sense of words and sentences can unravel significance of sūtras. Rasavimāna adhyāya is elucidated by revealing versatile lakṣyārthas of rasa śabda. Prabhāva of rasāyana is elaborated. Significance of some terminologies such as samavāya, saṁsarga, sannipāta is unraveled. A synonym denotes distinct features of the object it

is used for. Some features of cikitsā are elaborated by revealing meaning of the synonyms used for cikitsā.

- Samprāptis can be elucidated by correlating sūtras. True knowledge of samprāptis leads to accurate nidāna and specific cikitsā.
- The fundamental exposition about composition of incarnate spirit by advaita vedānta is helpful to unravel nature of vāta doṣa. It also helps for accurate nidāna and specific cikitsā.

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1. Kāmaṁ prāṇaharā rogā bahavo na tu te tathā |
Yathā śvāsaśca hikkā ca prāṇānāśu nikruntataḥ || ca | cil | 17 | 6
2. Rukṣā śyāvāruṇā yā tu vāyavī sā hataprabhā |
Vāyavī garhitā,
Vāyavī tu vināśāya, kleśāya mahatepivā || ca | indriya | 7 | 10 - 13 |

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Introduction

Mémäàsä can be described as a quest or a thoughtful decision of principles. Mémäàsä darçana is a philosophical science that deals with the discovery of logical grammatical connection of words from the vaidic rhymes. It also develops a reasonable and conclusive thought process to draw the exact meanings from them. Many sages from different eras have quoted the vaidic rhymes. The objective of mémäàsä is a conjunction of these verses and deriving the true meaning from them. Profound thinking for the appropriate judgment on the meaning of the verses, as regards to their denotation or connotation or vākyaçeña, is done by the mémäàsakas.

Vyākaraëa explains the morphology of words in a language; mémäàsä imparts the knowledge about the logical connection of words in a sentence while the evidence based establishment of the meaning of a sentence is described in nyāyaçästra.

Revised study of the ancient sciences by cohesive application of these three sciences and dogmas explained in different darçanas will undoubtedly provide us with an unequivocal knowledge of these sciences.

Literature Review

A lot of research has been done in the discovery of references of darçana çästras in classical āyurvedika treatises, but researching the essence of āyurvedika treatises themselves, based on such references is still novel.

Selection of Topic

Āyurvedika treatises are explained in the sūtras. Sūtras are succinct in form but have a comprehensive scope. These are for the benefit of trividha çīñya buddhé. They help manda buddhé çīñya in the day to day practice; help madhyama buddhé çīñya in developing their intellect while for tékñëa buddhé çīñya they offer a direction towards further evolution. It is necessary to extract a comprehensive explanation of the

āyurvedika treatises, for it will help in the precise application of āyurveda in practice and will be beneficial for the mankind. Hence the topic caraka mēmāṁsā is proposed for the study.

Selection of saṅghatā

From amongst bāḥattrayé, vāgbhaṁsa saṅghatā is an essence of caraka saṅghatā and suṣruta saṅghatā. Though dhanvantaré sampradāya is quite ancient, suṣruta saṅghatā is more modern. More over there is no emphasis on application or manifestations of dogmas in suṣruta saṅghatā. On the contrary caraka saṅghatā is the most ancient available āyurvedika treatise, yet well preserved through the centuries. The agniveṣa saṅghatā is edited by caraka with pratisaṅkaraṁ and by dāḥabala with sampūraṁ. There are the debates on reams of doctrines and deliberate emphasis on the application and manifestation of dogmas in caraka saṅghatā. The consideration of themes is based on dārṇanika propositions. Hence caraka saṅghatā is selected for study. Though the study is āyurveda mēmāṁsā in effect, it is based on caraka saṅghatā.

Rationale of Topic

- It is necessary to extract a comprehensive explanation of the āyurvedika treatises employing the methodology, used to compose them.
- Efforts are made to explore the meaning of saṅghatā with the help of ṇābdabodha.
- Efforts are also made to explore the co-relation between tantra-sthāna-adhyāya-prakaraṁ and between nidāna-cikitsā.
- Application of anvayārtha of sūtras for effective nidāna and cikitsā is expounded.

Hypothesis

Alternative Hypothesis:

1. The anvayārtha of caraka saàhitā, concerning siddhānta and çābdabodha can be revealed with the help of other darçana çāstra.
2. Anvayārtha of caraka saàhitā, concerning anvayārtha of samprāpté and paī cakoça can be useful in practical application.

Research Question

1. Can anvayārtha of caraka saàhitā, concerning siddhānta and çābdabodha be revealed with the help of other darçana çāstra?
2. Can anvayārtha of caraka saàhitā, concerning anvayārtha of samprāpté and paī cakoça be useful in practical application?

Aims and Objectives

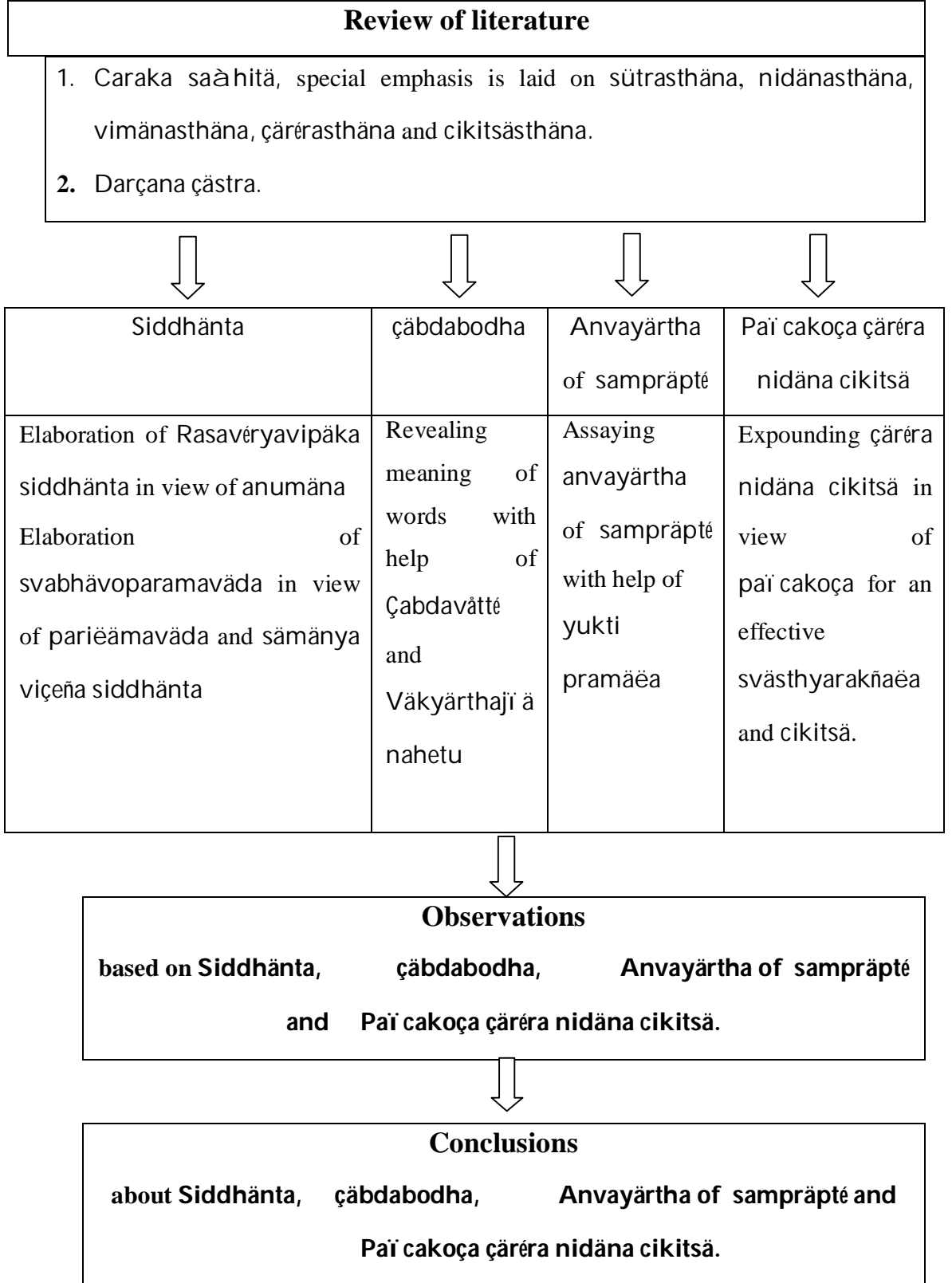
1. To reveal the anvayārtha of caraka saàhitā, concerning siddhānta and çābdabodha.
2. To reveal the practical applicability of anvayārtha of caraka saàhitā, concerning anvayārtha of samprāpté and paī cakoça.

Materials and Methods

Materials

1. Commentaries on caraka saàhitā written by cakrapāēē, jejjāōa and gaī gādhara are studied.
2. Other āyurveda saàhitās and ñāōdarçana çāstras are studied with their commentaries.

Flow Chart



Methodology

1. In this research special emphasis is laid on sūtrasthāna, nidānasthāna, vimānasthāna, çärérasthāna and cikitsāsthāna.
2. Principles based on darçanas are profoundly discussed.
3. A lot of terminologies are used in caraka saàhitā; efforts are made to find the denotations of some prime terminologies.
4. Efforts are made to discover the definite themes of tantra, sthāna, adhyāya and prakaraëa with the help of tātparityabodhaka liṅga such as upakrama-upasaàhāra, etc., vyākaraëa, tantrayukti and nyāya.
5. Elaborations on sūtras in caraka saàhitā are made as an interdisciplinary literature research.

Review of Literature

Methods used for mēmāṣā are reviewed from āyurveda saṁhitās and ṇāḍarçana çāstras.

Anumāna pramāṇa

In anumāna, sādhyā is accomplished on pakṣa with the help of hetu. Anumāna commences after perception of hetu and vyāptigraha. Therefore vyāpti and parāmarça are important factors of anumāna.

- Sādhyā – It is an unknown object, which is to be accomplished on pakṣa.
- Pakṣa - Location where there is uncertainty about sādhyā¹, where sādhyā is to be accomplished.
- Hetu – The perceptible object helpful to ascertain the sādhyā.
- Vyāpti - vyāpaka sāmānādhikarāḍya of hetu and sādhyā².
- Parāmarça - Knowing that sādhyavyāpya hetu is located on pakṣa³.

Pariḍāmanavāda

Sāṁkhyas have established pariḍāmanavāda to explain pariḍāmana occurring in dravya.

pariḍāmana does not mean the destruction of a dravya, nor does it mean an origin of another dravya, it is actually an altered state of the same dravya.⁴ Pariḍāma is a departure of one dharma and the onset of another dharma residing on dravya.⁵

Guḍavāṭṭa being extremely unstable, kāryadravya does not remain in pariḍāmanaçūnya sthitē, even for a moment. The pariḍāma occurring in kāryadravya is of three types, dharmapariḍāma, lakṣāḍapariḍāma and

avasthāpariëāma.⁶ Dharmapariëāma is a change in dharmé, lakñāëapariëāma is a change in dharma and avasthāpariëāma is a change in lakñāëa.

1. Dharmapariëāma –

Factually dharma is dharmésvarüpa itself. An altered state of dharmé is named as dharma. tirobhäva of one state and ävirbhäva of another state of the dharmé dravya is called as dharmapariëāma.⁷

Tirobhäva is avibhāga or praveça. Drawing his limbs in his shell, a tortoise induces tirobhäva of his limbs. Those limbs remain avibhakta from the body or become praviñña in the body. Ävirbhäva is vibhāga or niüsaraëa. The tortoise drawing his limbs out of his shell induces ävirbhäva of his limbs. It is vibhāga or niüsaraëa of those limbs from the body.

Likewise, ävirbhäva of one of the aì gabhüta dharmas of a dharmé following tirobhäva of the another, is named as dharmapariëāma. E.g.

- Ävirbhäva of ‘ghaäa’ dharma of earth following tirobhäva of ‘piëòa’ dharma.
- Ävirbhäva of ‘gopha’ or ‘päälé’ dharma of gold following tirobhäva of ‘mukuäa’ dharma due to melting.
- Origination of body from food.
- Origination of planets, stars, earthen pots, clothes, sea, plants etc. from päthivyädé bhütas.

2. Lakṇāḍapariḍāma -

Lakṇāḍapariḍāma explains how the āvirbhāva and tirobhāva of exisiting dharmas occur. Lakṇāḍapariḍāma is pariḍamana of aī gabhūta dharma of dravya from one lakṇāḍa to another lakṇāḍa.⁸

Lakṇāḍa means exclusion. The anāgata, vartamāna and atēta kāla, specifying differentially the kāryarūpa dharmas is named as lakṇāḍa.⁹ Kāla is named as mārḡa. Anāgatatva is the first mārḡa of dharma, vartamānatva is the second, atētatva is the third. There is an order of those mārḡas, anāgata is followed by vartamāna, vartamāna is followed by atēta. Atēta mārḡa has no adjoining state.

It is said that ghaḍa is produced, when ghaḍatva dharma of earth existing on anāgata mārḡa occurs on vartamāna mārḡa. In the true sense vartamānatva becomes āvirbhūta on ghaḍatva dharma of earth. Vartamānatva is kriyākāritva following svarūpataū abhivyaktē. Earth becomes abhivyakta in ghaḍasvarūpa and becomes useful for fetching water etc. It is said that ghaḍa is destroyed, when tirobhāva of vartamānatva is followed by āvirbhāva of atētatva on ghaḍatva dharma of earth.

3. Avasthāpariḍāma-

All elements keep changing every moment. This pariḍamana occurring every moment, with regard to kāla is named as avasthāpariḍāma.¹⁰ Though avasthāpariḍāma occurs at every moment, in all dharmas existing on anāgata, vartamāna and atēta kāla, it is evident only in vartamāna lakṇāḍa dharma. This also being minute and identical to previous vartamāna lakṇāḍa dharma of dharmé, is unobservable. It becomes distinct with time. Dravya can be distinguished as new and old, animals are called infantine-young-aged because of avasthā pariḍāma.

The assumption that these three types of pariëäma abode dharmé, dharma and lakñaëa successively, is fictitious. Factually all pariëämas occur in dharmé only. Dharma is not different than dharmé nor altogether the same either.

Dharma is defined as *yogyatāvacchinnā çakté* of dharmé.¹¹ Çakté is the ability to perform a kârya. Çakté of dharmé to perform a specific kârya is dharma. Each dharmé being able to perform some specific kâryas, it is apparent that only the existing dharma of dharmé can be revealed by lakñaëapariëäma.

Sāmānya viçeña siddhānta

According to sāmānya viçeña siddhānta, sāmānya is hetu of vāddhé and viçeña is hetu of ôhāsa.

Sāmānya -

Earnestly the padārtha ‘sāmānya’ is nonexistent. The similarity between many macrocosms of different nature, flashing on buddhé is ‘sāmānya’. This buddhivarté bhāva is superimposed on bāhya bhāvas.¹²

Para and apara are two types of sāmānya.

1. Para sāmānya – It is mahāviñaya sāmānya. For example, the dharma ‘sattā’. This dharma resides on all three padārthas – dravya, guëa and karma. Para sāmānya is not nyūnavātté with regard to any jāti.
2. Apara sāmānya – It is alpaviñaya sāmānya. Apara sāmānya is the dharma residing on less substratums with regard to sattā and producing ekatvabuddhé within them. For example, the sāmānya, ‘dravyatva’ recides only on one padārtha, dravya. The sāmānya, ‘rūpatva’ resides only on one guëa, ‘rūpa’.

Apara sāmānya is of dual nature, vyāpyavyāpaka and only vyāpya.

- Vyāpya of some jātis and vyāpaka of some other jātis. For example dravyatva is vyāpya of sattā jāti and vyāpaka of pāthvitva jāti. Because of this dual nature it is named as parāpara sāmānya. Parāpara sāmānya is nyūnavātté with regard to some jātis and adhikavātti with regard to some other jātis.
- Not vyāpaka, only vyāpya sāmānya, for example ghaṭatva, paṭatva. This apara sāmānya is not adhikavātti with regard to any jāti.

Viṣeṇa – The viṣeṇa padārtha described by vaiṣeṇikas resides on nitya dravyas and distinguishes them from each other.

Para sāmānya and viṣeṇa residing on paramāṇus are of no use in āyurveda practice. In āyurveda, parāpara sāmānya and apara sāmānya are referred as sāmānya and viṣeṇa. Sāmānya causes ekatvabuddhé amongst samāna dravyas, guṇas and karmas, but parāpara sāmānya and apara sāmānya also cause vyāvāttabuddhé. For example the parāpara sāmānya ‘guṇatva’ creates ekatvabuddhé amongst rūparasāde different guṇas, simultaneously it causes bhedabuddhé from dravya and karma. The apara sāmānya, ‘ghaṭatva’ brings forth ekatvabuddhé regarding all ghaṭas, while generates bhedabuddhé from other objects like paṭa.

According to āyurveda, the differentiating substance causing vyāvāttabuddhé, is viṣeṇa. Consequently parāpara sāmānya and apara sāmānya are postulated as viṣeṇa in āyurveda.

Sāmānya and viṣeṇa are buddhivarté bhāvas. They are neither kāraṇa nor kārya of anything. Sāmānya is not direct vāddhikāraṇa but lakṣaṇa of vāddhikāraṇa. Māṇsa, substratum of māṇsatva is vāddhikāraṇa of māṇsa. Similarly the dravya,

a substratum of viṣeṇa is the cause of ōhāsa of viṣiṇōa dravya. Māḥ satvāçraya māḥ sa causes ōhāsa of vāta, a substratum of vātatva which is viṣeṇa with regard to māḥ satva.

Çabdavâtté

Vâtté is smāryasmāarakabhāva sambandha between pada and artha, which is the ground of çābdabodha, useful to know the meaning of pada. Çakti and lakṇāëä are two types of vâtté.

Çakté -

- The éçvarakāta saḥ keta, that, ‘This meaning is to be derived from this particular word’ is çakti.¹³
- The relation between pada and artha, causing the remembrance of artha is çakti.¹⁴

The meaning of the word, derived with help of çakti is called vācyārtha or mukhyārtha or sākṇāta saḥ ketita artha of that word.

Çaktigraha

Çaktigraha is certain knowledge of çakti. Çaktigraha occurs because of eight factors, viz. vyākaraëä, upamāna, koça, āptavākya, vyavahāra, vākyaçeṇa, vivāti (= vivaraëä, ōëkā, bhāṇya) and siddhapadasānnidhya.¹⁵

Lakṇāëä

The meaning of the word has to be deduced by lakṇāëä if

- Vācyārtha of a word is violated by pramāëas.
- Anvaya of vācyārtha is not ascertainable.
- Tātparya is unascertainable.

Lakṇyārtha is deduced with the help of sāmēpya, sādāçya, samavāya, vaiparētya, kriyāyoga, kāryakāraëabhāva, svāmésambandha.¹⁶

Vākyārthajī ānahetu

Vākya is meaningful congregation of logically connected words. Ākāṇḍī, yogyatā, sannidhē and tātparya are the tools to know the meaning of vākya. Tātparya is of two types, vaktātātparya and çabdatātparya. Vaktātātparya is the wish of a speaker, that the listener should discern this particular meaning out of my speech. Çabdatātparya is capability of a word to elicit certain vākyārtha.

Tātparya nirēaya

Pūrvamēmāṇsā – A part of profound consideration regarding çābdabodha in pūrvamēmāṇsā states six pramāëas, sahakārē for vākyārthabodha.

- Çruti – Vedavākya itself is arthapratipādaka.
- Liṅga - Liṅga is rūḍhē.
- Vākya – Assembled pronunciation.
- Prakaraëa – Prakaraëa is ubhayākāṇḍī or vākyaikavākyatā. This is of two types, mahāprakaraëa and avāntaraprakaraëa. The principal prakaraëa is mahāprakaraëa, and a prakaraëa dealing with its subtopics is avāntaraprakaraëa.
- Sthāna - samāna adhikaraëa. Spoken in same adhikaraëa.
- Samākhyā - yaugika çabda.

Uttaramémāñsā –

- Upakrama- upasañhāra – Foreword of a topic is upakrama and conclusive statement is upasañhāra. There must be ekavākyatā in the upakrama and the upasañhāra. The topic dealt with in the upakrama and the upasañhāra, is the tātparya of that particular prakaraṇa.
- Abhyāsa – Explicating repeatedly.
- Apūrvatā – A topic, which can not be understood by any pramāṇa other than that particular prakaraṇa, is the tātparya of that prakaraṇa.
- Phala – Motive of the topic, or a probable achievement by knowing the topic.
- Arthavāda – Praise or censure.
- Upapattē – Explication of a topic using different examples.

Adhikaraṇa (pañcādhikaraṇa)

Adhikaraṇa comprises of viñaya, viçaya, pūrvapakṣa, uttarapakṣa and sañgatē. Vedavākya or sūtra in a particular science is viñayavākya. Doubt about it is viçaya. One say about it is pūrvapakṣa. Posing a proposition after refutation of pūrvapakṣa is uttarapakṣa. The co-relation of one adhikaraṇa with another, is sañgatē. Çāstrasañ gatē, adhyāyasañ gatē etc. are types of sañ gatē.

Yukti pramāṇa

- Yukti is linking up or association.¹⁷
- The buddhē, exploring bhāvas with the help of association of multiple reasonings (= upapattē, yogyatā) is yukti. Yukti is sādhana of trikālañ āna and trivarga.¹⁸

Yukti is a tool of knowledge. The knowledge achieved by yukti is not niçcayasvarüpa but Sambhāvanāsvarüpa. It may be a false knowledge. Thus factually yukti is not a pramāëa. It is included in pramāëas because it is mostly used in the day to day practice and also it is helpful to pramāëas.

Pai cakoça

Philosophy of advaita vedānta darçana is explained in a solo statement, 'brahma satyaà jaganmithyā jēva brahmaiva nāparaü', which means brahma is the only reality, the world is a fiction; jēva is nothing else than brahma.

Brahma -

The word brahma is derived from the verb 'bāàh' which means to grow up. The one that is mammoth or very developed is brahma.

Brahmalakñāëa -

Brahma is the one from which all entities are created, within which each entity is sustained and where every creation is relinquished.¹⁹ This is taōastha lakñāëa of brahma.

One that creates an entity and relinquishes the same is known as upādāna kārāëa (material cause). For example a pot is made of mud and after smashing it becomes mud again. So mud is the upādāna kārāëa (material cause) for the pot. Similarly every element is made from and made up of bramha. After annihilation every element is immersed in bramha. Thus bramha is upādāna kārāëa of the universe. Also being creator of the universe, bramha is the nimitta kārāëa (instrumental cause) of universe. Bramha decided to be the universe and thus became the universe. Thus bramha is upādāna kārāëa as well as nimitta kārāëa of the universe.²⁰

Satya, ji āna, anant is svarüpa lakñāëa of brahma.²¹

Satya is the one whose bādha never occurs. There is no vyabhicāra in its svarūpa.

When we wake up, we understand that whatever we saw in a dream was fallacious. This is the bādha of a dream because of awakening. Similarly anything we try to see in the dark appears unclear, but the same is clearly visible in light. This is bādha of the dubious appearance due to light. There is no bādha of brahma by anything, at any time or at any point.

Jī āna is an awareness. Jī āna is svarūpa of caitanya. Jī āna is caitanya or cit.

Anta is limitation. Brahma is ananta. It is not restricted by region that it is present in one part and absent in the other. It is not restricted by time that it is present at this moment and not present at the other. It is also not restricted by objects that it is present in this object and absent in the other. As it has no limitations of space, time and objects; brahma is ananta (omnipresent).

Māyā -

Māyā is ajī āna (unawareness). Our true identity is satya - jī āna - ananta. But due to māyā or avidyā, we are unaware of it. We see a lot of things in our dreams. While dreaming, we feel that those delusions are very true. These delusions also cause effects on our body. If we see horrifying dreams our pulse quickens, we perspire, and our breathing becomes shallow and quick. But as we wake up we find that the dream never existed, it was only a delusion. While sleeping we consider it as a truth, it is perceptible while we are in the delusion, but as we wake up it becomes nonexistent. Because of this āvasthika bādha, it can neither be defined as sat nor asat. Māyā is similar. She cannot be defined as sat because her bādha occurs due to ātmasākṣātkāra. Neither can she be defined as asat because she is perceptible. Thus she is said to be ‘anirvacanēya’ (= the one whose characteristics cannot be defined).

The universe is māyā. As awakening causes the bādha of a dream, similarly ātmasākṣātkāra causes bādha of the universe. Like an illusion while dreaming, one can

understand that the universe has never come into existence. It is very much existent while we are in the delusion, but vanishes because of jī āna. Such an imaginary, misleading, delusionary assumption is called as mithyā. The universe is mithyā like a dream or a mirage. In a desert, one can envisage water in the place of sand. Here the sand is adhiñöhāna and water is āropita vastu. Āropita padārtha is always mithyā, and adhiñöhāna is satya. This illusion due to imposition of the āropita vastu over the adhiñöhāna is called as adhyāsa. The universe is nothing but adhyāsa of jaḍa jagat on the satya- jī āna- ananta brahma adhiñöhāna, due to māyā. The delusionary perception of anything is called vivarta. Brahma - which is the kāraëa of universe is never converted in to the kārya, i. e. the universe. The universe is a vivarta of brahma. Being vivarta of brahma, the universe is mithyā. The kāraëa, brahma is only satya (sat).

Sāñöhēprakriyā -

Brahma is cetana, hence it desired, 'ekoham bahusyām prajāyeya', I am alone, I should become many, I should have my offspring. Brahma took āçraya of its aī gabhūta māyā for the same. The brahmacaitanya upahita (= covered) by māyā or reflected in māyā is called as çabala brahma. Māyā is also called as prakāti. She is triguëātmikā. Prakāti is made up of two parts, one dominant with satva, while another dominant with tama. Satva dominant prakāti is again of two types, çuddha (= without raja and tama) satva pradhāna and malina (= with raja and tama) satva pradhāna. Māyā is çuddha satva pradhāna, while avidyā is malina satva pradhāna. The brahma caitanya reflected in māyā keeps māyā in its control and is called as èçvara. The brahma caitanya reflected in avidyā becomes subservient to avidyā and is entangled in saḍ sāra. This is jēva. The avidyā in which the brahma caitanya is reflected being the basis of sthūla sūkñma çarëra of jēva, is called kāraëa çarëra.

Pañcatanmātrās are made from tama dominant prakāṭi. Prakāṭi is jaḍa and acetana. acetana can't be a kāraṇa of anything. From brahma caitanya reflected in or upahita by tama dominant prakāṭi, ākāṣa tanmātrā is made. From brahma caitanya upahita by ākāṣa tanmātrā, vāyu tanmātrā is made. From brahma caitanya reflected in vāyu tanmātrā, teja tanmātrā is made. From brahma caitanya upahita by teja tanmātrā, jala tanmātrā is made. From brahma caitanya upahita by jala tanmātrā, pāthvī tanmātrā is made. Though tama is dominant, satva and rāja are also present in tanmātrās. From satva portion of tanmātrās, jñānendriyas and antaḥkāraṇa are made. Five jñānendriyas namely śrotra, tvak, cakṣu, rasanā and ghrāṇa are made from satva portions of ākāṣa, vāyu, teja, jala and pāthvī tanmātrās respectively. While antaḥkāraṇa is created from collective satva portions of all tanmātrās. Antaḥkāraṇa has two parts, mana and buddhi. Citta is included in mana while ahaṁ kāra is included in buddhi.

Rāja dominant parts of tanmātrās of ākāṣa, vāyu, teja, jala and pāthvī produce five karmendriyas namely vāk, hasta, pāda, pāyu (indriya for defecation and urination) and upastha (jānanendriya) respectively. Prāṇa is created from collective rāja fractions of tanmātrās. According to the function, prāṇa is divided in five types namely, samāna, vyāna, udāna, prāṇa and apāna.

These seventeen factors, namely, five jñānendriyas, five karmendriyas, five tanmātrās, mana and buddhi collectively form sūkṣma śarīra. As sūkṣma śarīra indicates presence of ātmā, it is called līlā śarīra.

Tama fractions of five tanmātrās merge with each other to produce five mahābhūtas. This procedure of merging of the five tanmātrās is called pañcīkaraṇa. Each sūkṣmabhūta is divided in to two parts. One of the two halves is again divided in to four

fractions, so that the smallest fraction is one eighth part of that sūkṇmabhūta. Now paī cēkâta ākāṇa is produced by mixing half part of ākāṇa sūkṇmabhūta with one eighth part of each of remaining four sūkṇmabhūtas. Similarly paī cēkâta vāyu is produced by a mixture of half portion of vāyu sūkṇmabhūta and one eighth parts of each ākāṇa, teja, jala and pāthvé sūkṇmabhūtas. In the same manner paī cēkâta teja, paī cēkâta jala and paī cēkâta pāthvé are produced. The guēas which are obscure in apaī cēkâta bhūta, become clear in paī cēkâta mahābhūta. In ākāṇa mahābhūta, ṇabda guēa is seen. In vāyu mahābhūta, ṇabda and sparṇa guēas become apparent. In teja mahābhūta, ṇabda, sparṇa and rūpa guēas are apparent. In jala mahābhūta, ṇabda, sparṇa, rūpa and rasa guēas are seen while in pāthvé mahābhūta ṇabda, sparṇa, rūpa, rasa and gandha guēas are apparent.

From paī cēkâta mahābhūtas seven ūrdhvalokas namely bhū, bhuvaū, svaū, mahā, jana, tapa and satya, and seven adholokas namely, atala, vitala, sutala, talātala, mahātala, rasātala and pātala are produced. These fourteen bhuvanas collectively form brahmāēōa. Oñadhé are produced from pāthvé and anna is produced from oñadhé. Anna consumed by pitā produces reta, while anna consumed by mātā produces ṇōēita. The saēyoga of reta and ṇōēita produces four types of sthūla ṇarēras, namely, jarāyuja ṇarēra (jarāyu is the covering on foetus when it resides in uterus, ṇarēra produced in jarāyu is jarāyuja e.g. human, horse, cow, tiger, lion etc.), aēōaja ṇarēra (produced from eggs e.g. birds, fish etc.) svedaaja ṇarēra (produced in warm places such as mud. e.g. flies, mosquitos etc.) and udbhija ṇarēra (that comes to life by breaking soil e.g. tree, creepers etc.).

Paï cakoça -

Sthūla deha is created by paï ca mahābhūtas, it is maintained by them and after annihilation it merges in to paï ca mahābhūtas. It is called annamaya koça. paï ca prāëa and karmendriyas form the prāëamaya koça. It is lodged inside the annamaya koça and controls annamaya koça. Paï ca jī ānendriya and mana form manomaya koça. It resides inside the prāëamaya koça and controls prāëamaya and annamaya koças. Paï ca jī ānendriyas and buddhé form vijī ānamaya koça. It resides inside the manomaya koça and controls manomaya, prāëamaya and annamaya koças. Avidyopahita brahmacaitanya is ānandamaya koça. It resides inside the vijī ānamaya koça and controls all the four external koças namely, vijī ānamaya, manomaya, prāëamaya and annamaya.

References

1. g\$X/YgnÜ`dmZ²nj ..& VH\$g\$gh
2. gnhM`{Z`_...i`n[á...& VH\$g\$gh
3. i`n[á(d{ei`nj Y_?mknZ\$nam_e& VH\$g\$gh
4. gVnDì`ñ`ndñWnVann{Im..n[aUm_...& gdXeZg\$gh`m»`m
5. pātai jala yogasūtra 3.13 nāgojēbhaōōavāttiū |
6. pātai jala yogasūtra 3.
7. Y_ñ[aUm_mZm_.. .. Y_ñVaanKpñ...& gdXeZg\$gh`m»`m
8. bj Un[aUm_...Zm_.. .. n[aUm_...& gdXeZg\$gh`m»`m
9. pātai jala yogasūtra 3.13, maëiprabhā
10. AdñWnn[aUm_mZm_.. .. n[aUm_...& gdXeZg\$gh`m»`m
11. pātai jala yogasūtra 3.14, vyāsabhāñya
12. na_mVngX(n gm_ñ`\$gV²àH\$\$(Vg_²& de(fH\$gy) i`n_dVr

13. Añ_nXnX`_Wn)~nÕi`...BVreag'v...e{°\$.&VH\$ggh
14. AWA_É`ZMJonXnXnWg\$ÝY...e{°\$.&VH\$gghXr{nH\$m
15. e{°\$Jh\$. ..dÕm.&&{gÕnV_#ndbr
16. A{^Yòz g\$ÝYm/?bj Um n#mYm_Vm&&dnŠ`nXr`
17. ca sü 26.31
18. ca sü 11.25
19. brahmasütra 1.1.2.2, taittiréya upaniñad 3.1
20. A{^p{Z_ÎmmnXnZ\$~€ & AÜV{gpÕ
21. taittiréya upaniñad 2.1

Observations

1. Siddhānta

Rasavéryavipāka siddhānta

The efficacy of dravya is called çakté or prabhāva.¹ This çakté or prabhāva is svabhāva of dravyas,² and svabhāva is yāvaddravyabhāvé.

- Dravya originates with viçinñā kâryakâritva.
- This viçinñā kâryakâritva of a particular dravya does not alter till the dravya exists.
- This viçinñā kâryakâritva of a dravya destroys with and because of the destruction of the dravya itself.

Kâryakâritva of a dravyas is of three types, alpa, madhyama and utkânñā.

- Alpa kâryakâré dravyas (least potent dravyas) – These dravyas have to be consumed copiously and incessantly to achieve the desired effect, also the effect is trivial and ephemeral. Ähâradravyas are of alpa kâryakâré svabhāva, alpa prabhāva or alpa çakté.
- Utkânñā kâryakâré dravyas (potent dravyas) – These dravyas render salient and enduring effect while used meagerly for a short period. Auñadhé dravyas are of utkânñā kâryakâré svabhāva, utkânñā prabhāva or utkânñā çakté.
- Madhyama kâryakâré dravyas – These dravyas are not needed to be consumed generously as ähâradravyas, also not enough if consumed in less quantity like auñadhé dravyas, to cause the desired effect. Meager as regard to ähâradravya but perpetual use of these dravyas is effectual in a time span lesser with regard to ähâradravya and greater with regard to auñadhé dravya. The effect is long

lasting with regard to āhāradravya and less lasting with regard to auñadhé dravya. These dravyas are called āhārayogi dravyas.

Rasavéryavipāka siddhānta is nothing but anumāna established to comprehend the efficacy of a dravya, which leads to ascertainment of yogyāyogyatā of āhāradravya and auñadhé dravya or cikitsādravya. In anumāna, sādhya is accomplished on pakña with the help of hetu.

Rasavéryavipāka siddhānta –

- Pakña – päi cabhautika dravya
 - Sādhya – efficacy (= svabhāva, prabhāva, çakté) of dravya
 - Hetü – rasa, vérya, vipāka
-
- Rasa, vérya and vipāka are used as hetu in this anumāna as they are avaçyambhävé (omnipresent) guëas of dravyas.
 - Rasa (taste) is the main feature of food. The rasa (taste) of food being prominent can be known by pratyakña pramāëa. Consequently rasa is set as pradhāna hetü to resolve the efficacy of alpa kāryakārë dravya. Accordingly āhāradravyas are called rasapradhāna dravyas.
 - Auñadhé dravyas being most potent are called véryapradhāna dravyas.

❖ **Rasa –**

- Probably pāthvé and äpa mahābhūtas are more efficacious over other mahābhūtas in a dravya substratum for madhura rasa.
- Such dravyas are sātmya to the human body, as pāthvé and äpa mahābhūtas are copious in the human body.
- These dravyas are snigdha, çëta, guru, mâdu by nature.

- Prabhāva of these dravyas is dhātuvardhana, āyūṇya, indriyaprasādana, balakāttva, varēakāttva, pittanāçana, vātanāçana, tāñēāpraçamana, dāhapraçamana, tvacya, keçya, kaēōhya, balya, prēēana, jēvana, tarpaēa, bāà haēa, sthairyā, sandhāna.

Anumāna –

- Pakṇa - dravya in which pāthvé and āpa mahābhūtas are more efficacious.
- Sādhyā – ‘snigdhaçētādē guēa and dhātuvardhanādē karma’ prabhāva of the dravya.
- Hetū – madhura rasa.
- Vyāptē – dravya, substratum of madhura rasa is a substratum of snigdhaçētādē guēa and dhātuvardhanādē karma. Madhura rasa is ‘snigdhaçētādē guēa and dhātuvardhanādē karma’ vyāpya.
- Parāmarça - dravya in which pāthvé and āpa mahābhūtas are more efficacious, is substratum of ‘snigdhaçētādē guēa and dhātuvardhanādē karma’ vyāpya ‘madhura rasa’
- Anumitē - prabhāva of a dravya in which pāthvé and āpa mahābhūtas are more efficacious (= madhura rasātmaka dravya, indicating by vyapadeça) is ‘snigdhaçētādē guēa and dhātuvardhanādē karma’

Thus anumitē of guēas and karmas dwelling on dravya in concomitance with the six rasas can take place.

Sāhacaryā is sāmānādhikarāyēya. The guēa rasa dwells on the dravya substratum of gurvādē guēa and bāà haēa-laḷ ghanādē karmas. Thus guēas are related to guēas and karmas by sāmānādhikarāyēya sambandha. Though guēas and karmas cannot be inhabitants of a guēa, they are reckoned to be so because of the sāmānādhikarāyēya

sambandha. Thus guëas and karmas of a particular dravya can be concluded using guëa as a hetu.

Guëas and karmas related to dravya are said to be related to dravyäçrita guëa by vyapadeça.³

Vyapadeça of other guëas and karmas dwelling on dravya, can be done on rasa because of sāmānādhikaraëya sambandha. It is said that those guëas and karmas are dwelling on rasa, and anumāna is established using rasa as hetu.

- When vyäpté of dravyaprabhāva is conjuncted with rasa, efficacy of dravya is concluded using rasa as a hetu, it is called ‘rasaprabhāva’ by vyapadeça.⁴
- Guëas and karmas dwelling on a dravya by sāmānādhikaraëya vātté with rasa, are guëas and karmas of the dravya of that particular rasa. The dravya affects the body not only when it is being tasted, but till it exists in the body.
- If the potent mahābhūtas in a dravya do not render rasa of the dravya, efficacy of the dravya can not be resolved using rasa as a hetu.

❖ Vipāka -

Many alterations occur in āhāradravya because of the conjunction with jāōharāgné. The efficacy of dravya can be changed because of the conjunction with jāōharāgné. Some of the mahābhūtas grow more efficacious, some become less efficacious while some remain unchanged. To establish an anumāna for concluding this altered prabhāva of the dravya, ‘vipāka’ is fashioned as a hetü. Some of the guëas dwelling on dravya are named as vipāka. Anumité of altered prabhāva of the dravya happens using vipāka as a hetu.

Guëas selected for vyäpté – 1. Madhurädé rasa 2. Guru – laghu

- There is no alteration in the efficacy of some dravyas due to the conjunction with jãoharägné. Those dravyas do not need to be analyzed by vipäka. Vipäka of such dravyas is mentioned in saàhitäs in accordance to the model of rasa – vérya – vipäka. As there is no alteration in the efficacy of dravya concluded by rasaprabháva, the vipäka is said to be yathärasa, i.e. same as rasa. Thus there are six yathärasa vipäkas, accordant to six rasas.
- While mentioning yathärasa vipäkas, vyapadeça is made on rasas. In lieu reference is made to mahäbhüta, as vipäka of päthvé mahäbhütätmaka dravya is pärthiva etc. Thus there are five vipäkas, accordant to mahäbhüta.
- A potent mahäbhüta in a dravya renders rasa of the dravya. For example, madhura rasa is emergent in a dravya featuring potent päthvé and äpa mahäbhüta. The rasätmaka dravyas are classified in to three groups according to the plenteousness of mahäbhüta; saumya, ägneya and väyavéya. Madhura rasätmaka dravyas are probably saumya in nature. Amla and lavaëa rasätmaka dravyas are of dual nature, saumya and ägneya, yet amla rasätmaka dravyas are prevailingly saumya and lavaëa rasätmaka dravyas are rifely ägneya. Väyu mahäbhüta being potent, kaõu, tikta and kañäya rasätmaka dravyas are väyavéya. Thus there are three vipäkas.
 - Though both madhura rasätmaka and lavaëa rasätmaka dravyas are saumya, agné is also potent in lavaëa rasätmaka dravyas. Thus vyäpté of saumya potency of dravyas emerging after digetion, is made with madhura rasa. Madhura and lavaëa rasätmaka dravyas pertain saumya käryakäritva after conjunction with jãoharägné, thus their vipäka is said to be madhura.

- Agné mahābhūta being the most potent in amla rasātmaka dravyas, the vyāpté of āgneya potency of dravyas exuberant after digetion, is made with amla rasa. Amla rasātmaka dravyas pertain āgneya kāryakāritva after conjunction with jāḥarāgné, thus their vipāka is said to be amla.
- The vyāpté of vāyavéya kāryakāritva of dravyas exuberant after digetion, is made with another guëa of dravya, kaḥu rasa. Kaḥu, tikta and kañāya rasātmaka dravyas pertain vāyavéya kāryakāritva after conjunction with jāḥarāgné, thus their vipāka is said to be kaḥu.
- Dravyas are of two types, bâḥ haëa and laḥ ghana. Dravyas comprising potent pâthvé and äpa mahābhūtas are bâḥ haëa while dravyas comprising potent agné, vāyu and äkäça mahābhūtas are laḥ ghana. The vyāpté of bâḥ haëa kāryakāritva of dravyas evident after digetion, is made with either of the two guëas of dravya, guru and madhura rasa. The vipāka of dravyas proving to be bâḥ haëa after digestion is said to be guru or madhura. The vyāpté of laḥ ghana kāryakāritva of dravyas evident after digetion, is made with either of the two guëas of dravya, laghu and kaḥu rasa. The vipāka of dravyas proving to be laḥ ghana after digestion is said to be laghu or kaḥu.

Thus there is concordance between saḥ khyābhedabhinna vipākas, owing to the nyāya, ‘bhattā hi bhedyamanyathā bhinatti | ca. vi. 6.4’

- The efficacy occuring by vipāka is the efficacy of the dravya featuring that particular vipāka. The dravya demonstrates those effects corelated to vipāka on the body not only when the vipāka is revealed but till the dravya exists in the body after digetion.

❖ Vérya -

- Vérya is the potency of dravya.
- Some dravyas, even if consumed in a lesser quantity and for a short duration, provide a long lasting great effect. They are called potent (=véryavāna) dravyas.
- Vyāpté of guëas and karmas of potent dravya is conjuncted with eight guëas. They are, guru, laghu, mādu, tékñëa, çëta, uñëa ,snigdha, and rükñä.
- When anumité of potency (=vérya) of dravya occurs using these guëas as hetu, then these guëas are named vérya.
- Ghâta being the cause of äyu is called 'äyu', similarly gurvädé guëas being hetüs for the anumité of vérya, are named as 'vérya' by lakñäëävätté.
- When anumité of vérya does not occur using these guëas as hetü, they are not called vérya. For example, the potent agné mahābhüta in amla rasātmaka dravyas like dadhi or takra does not reveal uñëa sparça. On the contrary, comparatively less efficacious pāthvé and äpa mahābhütas render çëtasparça. Here çëta guëa by no means can be used as a hetu to conclude dravyaprabhāva, consequently çëtasparça is mere guëa and not named vérya.
- Amongst these eight guëas çëta and uñëa are sarvavyāpé (omnipresent). The dravyaprabhāva conjuncted to guru - mādu - snigdha guëas by vyāpté, is conjunctive to çëta guëa by vyāpté. The dravyaprabhāva conjuncted to laghu - tékñëa - rükñä guëas by vyāpté, is conjunctive to uñëa guëa by vyāpté. Therefore çëta and uñëa, only two guëas are named vérya to achieve läghava.

❖ Prabhāva –

Dravya holds infinite svabhāvas. To conclude dravyasvabhāva by anumāna, vyāptigraha is mandatory. For vyāptigraha, sähacaryaniyama or vyāpaka

sāmānādhikaraëya of hetü and sādhya is necessary. Factually all guëas and karmas of a dravya cannot be conjuncted by vyäpté to the apparent guëas of dravya. Such guëas and karmas of a dravya which are out of range of vyäpté, have to be passed as svabhäva of that particular dravya. E.g. rasäyana kärya of ämalaké is svabhäva of ämalaké. This svabhäva is known as käryakäritva, çakté or ‘prabhäva’.

The prabhäva of dravyas, resolvable after fixing a vyäpté using rasädé hetüs is called cintya prabhäva or cintya çakté of that dravya. The prabhäva, unresolvable by anumäna is called acintya prabhäva or acintya çakté of that dravya. This acintya prabhäva is discerningly named as prabhäva. These svabhävas of dravyas do not feature vyäpaka sāmānādhikaraëya with any of the guëas.

Dravyasvabhävas resolvable with the help of sähacarya with rasädé are minimal while acintya dravyasvabhävas are scads. They are solely äptopadeçagamya. All the karmas described in saàhitä after stating rasa- vérya- vipäka of a dravya, are merely acintya svabhäva or prabhäva of that particular dravya.

Upasaàhāra –

- The efficacy of a dravya can not be ascertained with the help of rasa or vérya or vipäka or prabhäva or guëa alone. It can be ascertained by discriminate analysis of the dravya with the help of all those hetüs, and also considering samānapratyayārabdhatva and vicitrapratyayārabdhatva of the dravya.
- The svabhäva of a dravya may alter owing to saàyoga, saàskāra, mātṛā, deça etc.

- The rasa is known by pratyakñā pramāṇa in majority of dravyas. In some cases where rasa is anabhivyakta, it has to be known by āptopadeṣa. Vipāka, vēya, prabhāva, gurvādē guṇas are merely āptopadeṣagamya.

Motive of rasavēryavipāka siddhānta-

- ❖ Mandānā vyavahārāya – factually we know the prabhāva of dravya only by āptopadeṣa. We do not use rasavēryavipāka siddhānta as anumāna pramāṇa for that. It is useful for us to know merely anvaya of rasavēryavipāka by sāhacarya to certain prabhāvas of dravya already described in sahitās.
- ❖ Budhānā buddhivāddhaye – rasavēryavipāka siddhānta is a directive, to establish an anumāna concluding prabhāva of dravyas, unstated in sahitās.

Svabhāvoparamavāda

Prakāṭi or svabhāva is svābhāvika gurvādiguṇayoga of āhāra and auñadha dravyas.⁵

Each and every bhāvapadārtha originates with specific guṇadharmas. These natural qualities like gurvādē guṇa and kāryakāritva, possessed by any dravya at its origin is svabhāva of that particular dravya. Vināṣa (devastation) is also svabhāva of the dravya. The origin has a cause but destruction of dravya is causeless. Dravya gets destroyed because it is its svabhāva.

Some believe that absence of utpattihetu is cause of devastation of dravya.⁶ Though this notion is not refuted, it is apparent that absence of utpattihetu can cause utpatti- abhāva, not devastation of existing bhāvapadārthas.

Svabhāva is yāvaddravyabhāve. It lasts till dravya exists. No alteration can be made in svābhāvika guḇa and svābhāvika kāryakāritva.⁷ Svābhāvika guḇa and svābhāvika kāryakāritva destroys with and because of the destruction of dravya itself. Two other siddhāntas become vipratipanna because of this siddhānta. Guḇāntarādhāna by saḇskāra and ōhāsahetutva of viḇeṇa.

- According to svabhāvoparamavāda, no alteration can be made in svābhāvika guḇa and svābhāvika kāryakāritva of any dravya. But saḇskāra means alteration in those.⁸
- According to svabhāvoparamavāda, the origin has a cause but destruction of dravya is causeless. Whereas viḇeṇa is stated as ōhāsahetu.

Parihāra

Guḇāntarādhāna by saḇskāra

Following pariḇāmaavāda, guḇāntarādhāna is revealing the existing but imperceptible svabhāva of dravya.

Dharma is defined as yogyatāvacchinnā ḇakté of dharmé. ḇakté is an ability to perform a kārya. ḇakté of dharmé to perform a specific kārya is dharma. Each dharmé being able to perform some specific kāryas, it is apparent that only existing dharma of dharmé can be revealed by lakṇāḇapariḇāma, not non existing dharma.

Each and every dharmé originates with some anāgata lakṇāḇa and vartamāna lakṇāḇa dharmas. One of the vartamāna lakṇāḇa dharmas goes to atṇta lakṇāḇa mārga and some other dharma from anāgata lakṇāḇa mārga turns to vartamāna lakṇāḇa mārga. This procedure needs help of some sahakāré kāraḇas. For example, grains spring up with gurutva guḇa on vartamāna lakṇāḇa mārga and laghutva guḇa on anāgata

lakñaëa marga. Passing one year, kâla becoming the sahakârê kâraëa, gurutva dharma of dhanya existing on vartamâna lakñaëa marga goes to atêta lakñaëa marga, while laghutva dharma existing on anâgata lakñaëa marga occurs to vartamâna lakñaëa marga

Saà skâra provides the sahakârê kâraëas needed to bring anâgata lakñaëa marga to vartamâna lakñaëa marga. The guëas existing on anâgata lakñaëa marga can only be brought to vartamâna lakñaëa marga by saà skâra.

- The çaktê not existing on anâgata lakñaëa marga of a dravya cannot be produced by saà skâra.
- âvirbhâva of çaktê depends upon dravya svabhâva, so one saà skâra causes âvirbhâva of different çaktês on different dravyas. e.g.
 - Agnisaà skâra causes âvirbhâva of laghutva on dhanya as it is there on anâgata lakñaëa marga of dhanya. Whereas milk possessing gurutva on anâgata lakñaëa marga, becomes guru because of agnisaà skâra.
 - Kâlasaà skâra causes vëryâlpatâ of cûrëa and vëryavardhana in âsavas. Purâëa ghâta is cure of apasmâra, mada, mürccâ, yoniroga.

Õhasahetutva of viçëña

Devastation being svabhâva of every bhâvâpadârtha, çârëa dhâtüs also get destroyed on their own. They originate similar dhâtüs before meeting the end, if nourished with similar âhâra. Thus the succession of dhâtüs remains intact. If the

dhätüs cannot get similar āhāra, they perish without producing progeny. The customary consumption of dhätusāpekñā viçeña āhāra causes discontinuity in the production of dhätüs. Thus viçeña is not a direct ōhāsaheṭü. It interrupts the succession of dhätüs, not being the cause of production.

Observations

2. çäbdabodha

According to caraka saḍhitā, there are three tools to acquire a true knowledge, pratyakñā, anumāna, and çabda. Amongst those äptopadeça is the most important.⁹

Äyurvedika treatises are explained in sūtra. Sūtras are succinct in form but have a comprehensive scope. If tātparya of the auther is out of our sight, we will not be able to understand the thorough meaning of Sūtras. In a language, a single word has many meanings. But in science each word is used specifically. If anvaya or tātparya is not accomplished by espousal of one meanig, another meaning of the word must be accepted. Lakñyārtha must be derived out of a word if väcyārtha of the word is not precise enough to accomplish tātparya. Lakñyārtha should be based on a sound reasoning for the secondary significance of the word.

Rasa çabda

Väcyārtha of rasa çabda, with reference to dravya, is taste. But this meaning is not applicable to rasavéryavipäka siddhānta. As taste is a guëa, guëa is not a substratum of guëa and karma, and according to rasavéryavipäka siddhānta, rasa holds certain guëas and karmas. Thus väcyārtha being impaired, lakñyārtha must be contemplated.

Rasa – lakñyārtha ‘dravya’

With the help of samaväya as upacära, lakñyārtha of rasa çabda is ‘rasavat’ or ‘rasasamaväyë’. Where rasa is concurrent, i. e. rasasamaväyë ‘dravya’.

This lakñyārtha of rasa çabda is used in saḍhitäs.

- Gurvädé guëas reside on dravya, substratum of rasa. They are crafted on rasa with help of sähacarya as upacära. ¹⁰
- Guëas never reside on guëas. Therefore rasaguëas should be known as guëas of dravya, substratum of rasa. ¹¹

Thus in rasa vérya vipäka siddhänta, meaning of rasa çabda is not taste but a dravya bearing that particular taste.

Rasa – lakñyārtha ‘ähäradravya’

Caraka says that, name of the adhyäya depicts the topic it is dealing with. ¹² For example srotovimäna adhyäya deals with viçeña knowledge of srotasas.

The first adhyäya of vimäna sthāna of caraka saàhitā is rasa vimäna adhyäya. According to the name the topic of this adhyäya should be viçeña knowledge of rasa. But this particular adhyäya deals neither with rasas nor with rasasamaväyē dravyas. Both väcyārtha (i.e. taste) and so far derived lakñyārtha (i.e. rasasamaväyē dravya) being nonsignificant, another meaning must be pondered.

The käryakärē çaktē of dravya is named as vérya. ¹³ Dravyas are classified in two types according to the vérya. ¹⁴

- Utkāñña käryakärē dravyas (potent dravyas) – These dravyas render salient and enduring effect while used meagerly for a short period. Auñadhē dravyas are of utkāñña käryakärē svabhāva and said to be véryapradhāna dravyas.
- Alpa käryakärē dravyas (least potent dravyas) – These dravyas have to be consumed copiously and incessantly to achieve the desired effect, also the effect is trivial and ephemeral. Ähäradravyas are of alpa käryakärē svabhāva, apparently named as rasa pradhāna dravyas.

In accord to efficacy of dravya, the first lakṇyārtha of rasa çabda is specified to viçiṇṇa lakṇyārtha ‘rasa pradhāna dravya’. Thus the word rasa denotes ‘rasa pradhāna dravya’ i.e. ‘āhāradravya’. This viçiṇṇa lakṇyārtha accomplishes a co relation between prakaraëas of rasavimāna adhyāya.

Rasavimāna adhyāya renders the knowledge of ‘rasa pradhāna dravya’ i.e. ‘āhāradravya’ with its hita and ahita viçeṇa. Also it deals with some āhārayogé dravyas, which are wonted in daily food recipes.

Corelation between prakaraëas of rasavimāna adhyāya -

- Rasaprabhāva - āhārasvabhāva

This prakaraëa extends from ‘rasāstāvat ṇaṃ’ (ca.vi.1.4) to ‘tatraiṇa rasaprabhāva upadiṇṇo bhavati’ (ca.vi.1.13).

In this prakaraëa ‘rasāu’ is the upakrama and ‘rasaprabhāvaṃ upadiṇṇaṃ’ is the upasaṅhāra. There being ekavākyatā in upakramopasaṅhāra, rasaprabhāva is the tātparya of this prakaraëa. Çarēra yāpana and çarēra upatāpa are the effects of āhāra on body. Hita āhāradravyas cause çarēra yāpana. Ahita āhāradravyas cause diseases.

Caraka has described this prabhāva of āhāra,

- hitāhāropayogaṃ eka eva puruṇavāddhikaro bhavati | ahitāhāropayogaṃ punarvyādhinimittamiti || ca. sū.25.21
- evamidaṃ çarēramaçitapétalēhakhāditaprabhavam | açitapétalēhakhāditaprabhavaçcāsmiṇ çarēre vyādhayaṃ bhavanti || ca. sū.28.5
- deho hyāhārasambhavaṃ | ca. sū.28.41

- āhārasambhavaā vastu rogāçcāhārasambhavāu | ca. sū.28.45

As this āhāra prabhāva is described as rasaprabhāva in this prakaraëa, apparently rasa means āhāra dravya.

Here rasaprabhāva is stated in general following rasa vérya vipāka siddhānta. By concluding dravyasvabhāva using rasa as hetu, one can ascertain hitatva and/or ahiatatva of āhāradravya. But all guëakarmas of a dravya can not be concluded by rasa sāhacarya. Similarly, knowledge of efficacy of dravya on one doña, can not guide us to ascertain the efficacy of that dravya on all doñas and their permutations and combinations. Hence viçeña jī āna is necessary. With this upodghāta second prakaraëa is started.

- Dravyaprabhāva –

This prakaraëa extends from ‘dravyaprabhāvaā punarupadekñyāmau’ (ca.vi.1.13) to ‘valayaçcākāle bhavanti’ (ca.vi.1.18).

In this prakaraëa prabhāva of those dravyas is elaborated which are customary in āhāra, but their efficacy can not be concluded by rasa sāhacarya.

Āhāraprabhāva is classified as hitodarka and ahitodarka while stating āhāravidhiviçeña.¹⁵ Uttarakālēna phala is the meaning of udarka as stated by cakrapāëé. Thus ‘dravyas with hitodarka prabhāva’ and ‘dravyas with ahitodarka prabhāva’ are two avāntara prakaraëas in this dravyaprabhāva mahāprakaraëa.

- Dravyas with hitodarka prabhāva - taila, sarpi, madhu; who have prakātisthāpana kārya if consumed regularly.

- Dravyas with ahitodarka prabhāva – some āhārayogé dravyas like pippalé, kñāra, lavaëa; who cause doñasaï cayānubandha because of atisevana.
- Sātmya - prasaï gasaï gatyā
While dealing with one topic other related topics are also elaborated. This is called prasaï gasaï gati.¹⁶ If at all dravyas with ahitodarka prabhāva like pippalé, kñāra, lavaëa are sātmya, they should be deserted systematically. While stating this rule, sātmya is prasakta but important topic which can not be neglected, hence elaborated.
- Āhāraavidhiviçenāyatana –

These are cause factors for hitatva and ahitatva of āhāra.

Avāntara prakaraëas – 1.Prakāti, 2.Karaëa, 3.Saà yoga, 4.Rāçi, 5.Deça, 6.Kāla,

7. Upayogasaàsthā, 8.Upayoktrā, 9.Sādguëya

Thus rasavimāna adhyāya deals with hitatva and ahitatva of rasa pradhāna āhāradravyas and āhārayogé dravyas. The prakaraëas related to this topic are corelated with each other. There is also correlation between topic of this adhyāya and that of the next adhyāya, as the next adhyāya deals with viçeña jī āna of āhārarāçi, one of the avāntara prakaraëas of āhāraavidhiviçenāyatana mahāprakaraëa of rasavimāna adhyāya.

Rasa – lakñyārtha ‘ātmā’

Rasāyana – Rasāyana is hetu of dērga āyu, smāté, medhā, ārogya, taruëa vāya, prabhā, varëa, svara, dehabala, indriyabala, vaksiddhé, praëaté, kânté.¹⁷ All of these but vaksiddhé, praëaté are acheivable by bheñaja dravya.

Rasāyana is a means to achieve çasta rasādē dhātūs.¹⁸ Çasta rasādē dhātūs ensure a long and healthy life. Life is a continuity of caitanya.¹⁹ Death is nothing but the departure of caitanya from body. All these upapattis put together elucidate that, the dhātūs capable of longstanding maximal manifestation of caitanya can only be named as sama or çasta dhātūs. As rasāyana produces çasta dhātūs, it has to be related to caitanya.

One of the vācyārthas of rasa çabda is tāpté. Tāpté or ānanda never lies in external objects. Ānanda is svarūpa of ātmā. Ātmā is the reason of the tāpté or ānanda springing up from jaḍa viñayas. Ātmā being the reason of tāpté, is named as tāpté i.e. rasa. According to kāryakāraëabhāva, lakñyārtha of rasa çabda is ‘rasakāraëa’, reason of tāpté, i.e. ātmā.²⁰

This lakñyārtha of rasa çabda explains action of rasāyana. Rasa is ātmā, ayana is gaté, rasāyana is gaté of ātmā. Thus taking into consideration this lakñyārtha of rasa çabda, the vācyārtha of rasāyana is gaté or manifestation of ātmā. Following the kāryakāraëabhāva, the cikitsā, causing longstanding maximal manifestation of caitanya, is called rasāyana.

This niñkāñña meaning of rasāyana explains many procedures and phalaçâtés of rasāyana.

- Phalaçâté of ācārarasāyana –

Ācārarasāyana followed during rasāyana sevana, confirms an achievement of all the benefits claimed out of that rasāyana.²¹ Ācārarasāyana is consisted of satya, ahiñsā, brahmacarya, japa, çauca, tapa, indriyanigraha. These are stated as means of cittaçuddhé in different adhyātmaçāstras. Cittaçuddhé causes ātmaji āna, ātmaji āna is mokña.

Çärëra and mänasa çodhana is mandatory before rasäyana sevana. Without çärëra and mänasa çodhana, one can not achieve the benefits of rasäyana.²² As pai cakarmas are meant for çärëra çodhana, äcärarasäyana is entailed for cittaçuddhé. Citta becomes capable to manifest caitanya because of çodhana of raja-tama doñas.

The rasäyana auñadhé produces dhätüs capable of longstanding maximal manifestation of caitanya. Äcärarasäyana removes the obstacle to menifestation of caitanya causing cittaçuddhé. Jejjat also states that motive of äcärarasäyana is an unobstructed accomplishment of rasäyana.

- The common benefits of rasäyana like väksiddhé, praëaté are like the siddhës ascertainable on the way to mokña. Some other benefits claimed in phalaçâtës of different rasäyanas are also similar to the siddhës described in yogaçästra. For example,
 - Dvitëya brähmarasäyana - candrädityasama dyuté, çrutadhäraëa, ärña sattvapraphtë, sära deha like parvata, vikrama like väyu
 - Kevalämalaka rasäyana - rüpadhäre çré veda väk
 - Lauhädi rasäyana - çrutadhäritva
 - Paläçadroëi prayoga - divya cakñu, divya çotra, devatänukäritva

Samaväya çabda

Samaväya is defined as apäthagbhäva of guëas with dravyas.²³ It is also said to be nitya. Here, like vaiçëñika darçana, samaväya seem to be elaborated as sambandhaviçëña. But this particular meaning of samaväya çabda is limited to the prakaraëa ‘käraëa for dhätusämya kärya’, as it is not used according to this defination anywhere else in saà hitäs.

➤ samavetänāḥ punar doṣāḥ māḥ cāḥ ṣaḥ balavikalpau vikalpo'sminnarthe |
ca. ni.1.13

➤ na hi vikātiviṇāmasamavetanām | ca. vi. 1.10

If the meaning of samaveta is presumed as ācṛita by samavāya sambandha, the meaning of these ṣlokaś can not be accomplished. Here cakrapāṇi says 'samavetanām iti militānām'. Thus the meaning of the word samavāya is mixture, which can apparently explain the above said ṣlokaś.

This samavāya or mixture is of two types, prakāṭisama and vikātiviṇāma.

- If there is no change in the nature of the elements incorporating the mixture, the mixture is called prakāṭisama samavāya. The nature of the mixture is a mere summation of the individual natures of the elements.
- If some sort of change occurs in the constituents in the process of mixing and the mixture turns to be of a nature dissimilar to that of the components, the integration is called vikātiviṇāma samavāya.

Saḥ yoga

➤ Saḥ yoga is the term used to refer vikātiviṇāma samavāya of dravyas.²⁴

- Āhāra contains many hita and ahita saḥ yogas. Food processed with āhārayogē dravyas is hita saḥ yoga. Ahita saḥ yoga turns food in to saḥ yoga viruddha āhāra, as saḥ yoga of milk and fish.
- Saḥ yoga has extensive importance in auṇadhē kalpanā. Quantity of specific dravyas, order and procedure of mixing those, all matters for a saḥ yoga to resolve a medicine of specific prabhāva.

- Dāḥabala says that the efficacy of the dravyas should be altered with the help of saḥ yoga, viḥleṇa, kāla, saḥ skāra, yuktē.²⁵ Here the word saḥ yoga, is used to indicate mere combination.
- Vikāṭiviṇama samavāya of two doṇas is named saḥ sarga, and vikāṭiviṇama samavāya of three doṇas is named sannipāta. The saḥ sargaja and sānnipātika types of any disease show symptoms dissimilar to those of ekadoṇaja types of the same. This is because of vikāṭiviṇama samavāya of the doṇas.
- The word sannipāta is also used to indicate mere assembly of āhāra or auṇadhē dravya and doṇa. While deriving the meaning of ‘rasadoṇasannipāte.... (ca.vi. 1.7)’ cakrapāēē says, ‘sannipāte iti antaḥcarāmelake’

Synonyms

Synonyms in science are meant for vyavahāra and lakṇāēa.

- Vyavahāra – vyavahāra is jī ānajanaka ḥabdaprayoga.

Specific term is used to denote a specific meaning in a specific prakaraēa. The term used may have different meanings elsewhere, but in that specific prakaraēa those meanings are not considered. For example, the word ‘āyatana’ means ‘sthāna’ in the word ‘prāēāyatana’. But when ‘nidāna’ prakaraēa is concerned the word ‘āyatana’ is used to denote the cause of disease. Where ever in saḥ hitā if it is used with reference to nidāna, it means nothing but cause of disease.

In the nidāna prakaraēa different words of different meanings, like nimitta, hetū, āyatana, pratyaya are used as synonyms to indicate the meaning rogakāraēa.

- Lakṇāḍa – the motive of lakṇāḍa is itarabhedānumāpakatva. A synonym differentiates the object it is meant for, from other objects.

Bheṇajaparyāya

In bheṇaja prakaraḍa the words cikitsita, vyādhihara, pathya, sādhana, auṇadha, prāyaçcitta, praçamana, prakātiṣṭhāpana, hita are used as synonyms,²⁶ to indicate the meaning ‘bheṇaja’. They also depict the nature of the bheṇaja and indicate differential scope of different types of bheṇaja.

The synonym ‘sādhana’

Caraka describes the siddhisthāna – If snehana, svedana, çodhana, saḍsarjana upakramas are wrongly done, then vyāpad occur. Siddhisthāna is the sthāna where sādhana for those vyāpad is described.²⁷

The word sādhana is used as a synonym of cikitsā, but this is a specific cikitsā for the vyāpad i.e. the diseases occurring if the snehana, svedana, çodhana, saḍsarjana upakramas go amiss. Thus sādhana is the term used for the treatment applied to cure diseases evolving from the misapplication of snehan etc. upakrama treatment.

The word sādhana is also used by a simple meaning, means of accomplishing anything. As in sūtrasthāna, sādhanaḍ na tvasādhyānāḍ vyādhénāmupadiçyate | ca. sū.1.63

The synonym ‘prakātiṣṭhāpana’

Caraka has defined prakāte as dhātusāmya.²⁸ In accord to this definition prakātiṣṭhāpana means establishment of dhātusāmya.

- The upakramas suggested for vātalādē doṇaparakâtē are termed as prakâtisthāpana in caraka vimānasthāna.²⁹
- As rasāyana and vājēkaraēa generate sama dhātus, they can also be named prakâtisthāpana.

The synonym ‘hita’

The procedures inducing generation of sama dhātus is the treatment of a disease.³⁰ The motive of treatment is prohibition of viñama dhātu utpatti and persistency of sama dhātus.³¹ Viñama dhātu paramparā is disrupted by abandoning viñama hetüs and sama hetü sevana is the cause of sama dhātu janana.³² The sama dhātus never turn viñama and viñama dhātus never turn sama.³³ While treating any sort of disease the viñama dhātus have to be removed from the body either by çodhana or by pācana, sama dhātus should be originated and succession of viñama dhātus should be interrupted. The sama or viñama dhātus are originated from āhāra, so āhāra cikitsā is significant. Alongside auñadhē cikitsā, abandonment of viñama hetüs interrupts succession of viñama dhātus by ceasing the generation. While continuous consumption of sama hetüs causes persistant succession of sama dhātus. Utpattē and anubandha of sama dhātus is hitodarka prabhāva of āhāra.

- The āhāra and vihāra originating sama dhātus is named as ‘hita’ in caraka cikitsāsthāna.
- Sometimes upakramas are also termed as ‘hita’, for example while describing sannyaśa cikitsā, ai jana, avapēōa, dhūma, pradhamana, dāha, keçaluī cana, ātmaguptāvagharña are also named as ‘hita’ (ca. sū. 24.46,47)
- The terms like çubha, çasta, and praçasta are also used to denote ‘hita’.

- The words 'hita' and 'pathya' are used in the same intention, as also the words 'ahita' and 'apathya'.
- In yajñaupuruṣeya adhyāya of caraka sūtrasthāna, the terms 'pathyatama' and 'apathyatama' are used following the pratijñā about description of hitatama and ahitatama āhāra. (ca. sū. 25.38,39)
- While stating atideṣa, hita cikitsā is termed 'patyha'.³⁴

Observations

3. Anvayārtha of samprāpté

Samprāpté is the procedure of the origin of a vyādhé.³⁵ All samprāptés occur in three stages.

- Doñaduñôé – an aetiology for vitiation of doña, the manner of doñaduñôé, the place of accumulation of doña, the nature of duñôa doña etc. is the first stage of samprāpté.
- Doñavisarpaëa – the process by which the duñôa doña spreads all over the body, the channels through which it spreads etc. is the second stage of samprāpté.
- Vyādhijanma – where the duñôa doña takes a shelter after visarpaëa and how the disease occurs is the third stage of samprāpté.

Many signs and symptoms are seen in those three stages of samprāpté. It is important to understand the doña and vyādhijanma in totality for an accurate diagnosis and a successful treatment.

Raktapitta³⁶

a. Doñaduñôé –

The nature of doña depends upon the nature of hetus.

Hetus of raktapitta –

Aetiological factors	Nature of aetiological factors
mūlaka, sarñapa, laçuna, çigru, yavaka, uddālaka etc.	uñëa, tèkñëa

Aetiological factors	Nature of aetiological factors
harētaka varga, surā etc.	uñēa, tékñēa, vidāhé
milk + çāka, milk + kulattha etc.	viruddha
vārāha-māhiñā-mātsya-āvika-gavya māàsa etc.	snigdha, guru, uñēa

- All these aetiological factors vitiate pitta. They also increase the quantity of rakta.
- The vitiated pitta gets accumulated in āmāçaya.
- The nature of the vitiated pitta becomes similar to that of the hetus i.e. amla, uñēa, tékñēa, drava, abhiñyandé, guru, vidāhé.
- It becomes utkliñōa (gatimāna) because of the viruddha nature of hetus.
- Owing to the uñēa, tékñēa, vidāhé nature of the hetus, the vitiated pitta becomes capable of vitiating raktavaha srotas.

Symptoms – anannābhilāña, vidāha of food, abhékñēa chrdé, çiraùçūla

b. Doñavisarpaëa –

- It is the nature of an utkliñōa doña, that it gets out of body. If an utkliñōa doña is not expelled from the body, it spreads from koñōha to çākhā. In raktapitta due to the nature of aetiological factors and duñōa doña, utkliñōa pitta accumulated in āmāçaya spreads in rakta and through rakta it spreads all over the body.
- Svedan occurs in all dhatus because of uñēa nature of pitta, subsequently there occurs vimārgagamana of drava dhatü from all dhatüs into the rakta dhatü.
- On account of pitta and udaka dhatü from all dhatüs, the quantity of rakta increases to a greater extent.

- The channels of rakta bulge out and lose their flexibility because of the excess quantity of rakta flowing through them.

Symptoms – gātrasadana, paridāha, mukhāddhūmāgama iva

c. Vyādhijanma –

- The pitta flowing through rakt all over the body being dynamic doesn't vitiate rakta.
- Pitta seeks refuge (sthānasaṅgrāha) in lohitaḥṇiṇyandaguru srotomukhas of raktavaha srotasa, at its mūlasthāna i.e. yakāt and plēhā.
- The vitiated pitta vitiates the rakta at yakāt and plēhā. Thus the vyādhi raktapitta occurs.

Symptoms – lohalohitamatsyāmagandhitvamiva āsyasya. This is viçeṇa pūrvarūpa of raktapitta after vyādhijanma.

Prameha

General samprāpté of kaphaja prameha and pittaja prameha

1. Doṇaduñē –

Nature of hetūś – santarpaṇa

Nature of doṇa – excess quantity (pramāṇatiriktatā), excess liquidity (bahudravatā).

Dūñya – meda, māṇsa, kleda, rakta

Status of body (prerequisite) – excess māṇsa and meda (māṇsa-samedādhikya), laxity of dhātu (çithila dhātu), decreased tone (çithēla saṅgrāhanā).

Symptoms –

- The body becomes guru because of bahudrava doṇa and bahu-abaddha meda. Thus ālasya occurs.

- Mukhamādhurya occurs because of bahudrava doña, particularly in kaphaja meha.

2. Doñavisarpaëa –

- Due to the laxity of dhätus, bahudrava doña spreads rapidly in the body.
- As meda dhätu is collected in excess amount and as meda is slacker than other dhätus, doña mixes with and vitiates meda first, further it blends with and vitiates mäàsa and then kleda.
- As meda, mäàsa and kleda are spread all over the body, there is an increased amount of drava (kleda) all over the body.
- As the drava is vitiated by doña, it converts into mala.
- As is customary, kleda that is converted into mala is then carried to the basti.
- As there is excess amount of drava in the channels carrying waste kleda, they become guru (bulged out and lost their flexibility).

Symptoms –

- The vitiated meda and mäàsa cause piòakā prior to the occurrence of prameha samprāpté.
- Normally kleda is excreted through mütra as well as sveda. Due to excess kleda getting excreted through skin, the skin gets coated with malarüpa kleda, consequently visra gandha occurs, particularly in pittaja meha.
- As all kleda is converted into mala, body gets devoid of udaka dhätü, causing pipäsä and mukhatälukaëöhaçoña.
- The quantity of rakta increases owing to the bahudrava doña blended with it. The sükñma vāta or präëa can not propel thoroughly through such an excess, doñayukta, drava rakta. Rakta causes ävaraëa to vāta, accordingly the

sparçagrahaëa kârya of prâëa gets hampered. Specially hastapâdagata kaëðarâ get vitiated, causing hastapâdasuptatâ and hastapâdadâha.

- The bahudrava kapha induces âvaraëa at hâdaya, thus provoking nidrâ. Tandrâ occurs if it is joined by duñña vâta.

3. Vyâdhijanma –

Doñas are collected in guru srotomukhas of mütravaha srotasa, which are present at basti. At basti the doña vitiates mütra and the disease named prameha sets in.

Symptoms –

Viçeña pûrvarûpas of prameha are seen after vyâdhijanma, such as mütradoña, mütrâbhisaraëa by ants.

Vâtaja prameha

1. Doñaduññë –

- **Nature of hetüs** – apatarpaëa
- **Status of body** (due to apatarpaëa nature of hetüs) – kñëëa, kñâma, rûkñâ, laxity of dhâtu (çithila dhâtu), decreased tone (çithêla saà hanana).
- **Düñya** – vasâ, majjâ, lasékâ, oja.

2. Doñavisarpaëa –

- Vitiated vâta converts vasâ, majjâ, lasékâ or oja into mala and carries towards basti which are then expelled from body as mütra.

3. Vyâdhijanma –

- Mütra shows features of the dhâtu that is converted into mütra.
 - If vasâ is expelled from body as mütra then it is called vasâmeha.

- If majjā is expelled from body as mütra then it is called majjāmeha.
- If lasékā is expelled from body as mütra the features and quantity of mütra resemble to those of an elephant hence it is called hastimeha.
- When oja is converted into mütra due to vitiated vāta, madhura oja is added with kañāya rasa of vāta, hence rasa of mütra becomes madhura kañāya, like honey. Aptly it is named madhumeha.

Santarpaëottha vātaja madhumeha³⁷

The increased kapha, pitta, meda and mäàsa due to santarpaëa hetüs, cause ävaraëa to vätagaté. Such an ävāta väyu transmits oja to basté and converts it into mütra.

Rakta duññé in prameha –

- Owing to the laxity (çaithilya) of rakta dhātu, präëa cannot propel thoroughly through it. The organ to witch präëavahana is obliterated, shows saï jï ähäné.
- Furthermore if rakta cannot reach to the organ, it deceases. The kleda and drava çleçmä may develop gangrene in such place.
- In kaphaja and pittaja prameha, the drava existing in meda, mäàsa and kleda turns into mala, making them abaddha. Consequently the siräs, snäyüs and kaëðaräs supported by mäàsa become unstable. As the sneha supplement from meda, mäàsa and kleda gets diminished; rakta, siräs, snäyüs and kaëðaräs become rükñā. Çoña of rakta, siräs, snäyüs and kaëðaräs cause vätavyädhés like ekäi garoga, sarvāi garoga etc.

çukra duññé in prameha – the prameha is inherited if çukra dhätü is affected.

Prameho'nuññāṇi giëām || ³⁸

- Paraspara anukūlatva of nidāna, doña and dūñya is important in prameha samprāpté.
 - If hetüs are incapable of doñajanana, bahudrava doña doesn't generate.
 - In çëta âtüs, kapha being styāna, cannot blend with meda and kleda. Accordingly cannot spread all over the body.
 - Proper exercise generates subaddhatva in meda and määsa. Thus even if the doña is bahudrava, it can not mix with-spread through-vitiate subaddha meda and määsa.
- The prameha subsists only when viçiñña lakñaëa pariëämas of nidāna, doña and dūñya occur simultaneously in vartamāna lakñaëa mārğa. If mārğa or krama of viçiñña lakñaëa pariëämas of nidāna, doña and dūñya change, the samprāpté gets obliterated. This certainly is not svabhāvoparama of prameha, but lakñaëapariëämakramānyatā of the dharmés causing prameha.
- This lakñaëapariëämakramānyatā of the dharmés should be obtained with the help of auñadha and pathya āhāra – vihära for prameha-yāpana.
- It is the nature of pramehajanaka dehadhätüs that they remain Paraspara-anukūla by pramehajanakatva svabhāva. Thus the onset of prameha is caused easily by apathya even after a long period of pathya.

Fatality due to hikkā and çvāsa

During the union of çukra (puruña bëja) and ärtava (stré bëja), the jëvätmä finds its way in by penetrating the bëja at a point. This aperture created by the jëvätmä to enter the

béja is called vidruti or nāndana dvāra (door of ānanda). It is called brahmarandhra in hañhayoga. Head (çira) of the garbha is created at this point, where jéva resides after entering through nāndana dvāra. The prāëa entering with the jévātmā reaches upto the other end of the béja, forming first ever nāòé in the body, named suñumnā. It resides at that end of suñumnā in mūlakanda also named nābhé. This prāëa departs from body with jéva at the time of death. Till then it performs vitally important function in the body through suñumnā.

Beneath brahmarandhra, where jéva resides, there exists rasa, which is also called soma, amaravāruëé, candrasāra, nabhojala and péyüña. It is termed as viñëupadāmāta or ambarpéyüña in āyurveda.

Nābhistha prāëa approaches brahmarandhra through suñumnā, engulfs a drop of ambarpéyüña and transmits it to the whole body, coming down back through suñumnā, thus causing prēëana of dehadhātüs.³⁹ It stimulates niçvāsa-ucchvāsa while propelling through suñumnā.

In hikkā and çvāsa, due to āvaraëa of kapha at uraùsthāna, niçvāsa-ucchvāsa is hampered. Subsequently prāëa acting through suñumnā gets vitiated. Abandoning its vital function of transmitting the ambarpéyüña, it grabs jéva and tries to leave the body, hastening the process of death.

Hence caraka says there are many diseases which are fatal but no disease is instantly fatal as hikkā and çvāsa.⁴⁰

Rational use of medicines

A lot of diseases are listed in the phalaçruté of a medicine. It is important to know in which stage of the disease the medicine is to be used. For this the knowledge of both, adhikaraëa of the medicine and samprāpté of diseases mentioned in the phalaçruté of the medicine is important.

For example – Kalpas described in päëòucikitsä adhikaraëa

1.

- Udakadhātuçõñaëa, snehaçõñaëa, dhätuparidäha due to pitta are similar features of jvara, raktapitta, visarpa, päëòu and kāmälä.
- There is one kalpa containing same dravyas and having same phalaçruté described in these diseases.⁴¹ Also it occurs in madyavikāra⁴² and accounted as pathya in gulma.⁴³

Significance –

- Mādvékāmalakērasa is pathyāhāra in kāmälä. Raktadāha and māàsadāha being more significant in kāmälä, action of mādvékāmalakērasa is the pacification of pitta causing dhätudāha.
- Parüñaka being grāhé, causes pacana and çõñaëa of atirikta drava existing in rakta.
- Pathya cikitsä in raktapitta indicates dāòima and āmalaka for pacana of raktagata sāma pitta doña.
- Çuëöhé is added as pācana in jvara, jvara being āmāçayottha vyādhé.

Thus actions of mādvékā-āmalaka-dāòima-siddha çātaçēta jala added with kharjūra, madhūka and çarkarā are,

- Pacana of raktagata sāma pitta.
- Äpyāyana of dhätugata udakadhätü which has become kñēëa because of çõña due to uñēatva of pitta.
- Tarpaëa of rakta and māàsa.

2. In the samprāpté of päëòu, pitta accumulates in between tvacā and māàsa. Thus the action of kalpas in päëòucikitsä is pacana of doñas, specially pittadoña accumulated in between tvacā and māàsa. They act similarly in the vyādhés of

similar samprāpté, like çotha, udara- specially plēhodara, arça, bhagandara. These are the diseases indicated in the phalaçâtés of dāðimādya ghâta, kaïukādya ghâta, danté ghâta, drākñā ghâta, navāyasa cūrēa, maëðūra vaāaka, punarnavā maëðūra.

Kuñña, arça and kāmālā are also indicated in the phalaçâté of navāyasa cūrēa. This suggests that the specific action of navāyasa cūrēa is pacana of pittapradhāna sāma doñas accumulated in tvacā, māsā and rakta.

3. The specific action of kalpas in päëðucikitsā is on hādya, the mūlasthāna of rasavaha srotasa. They cause pacana of rasagata sāma doñas, thus are indicated in hādya. e.g. dāðimādya ghâta, navāyasa cūrēa.

The action of dāðimādya ghâta starts from āmāçaya, causing vātānulomana in mahāsrotasa, rasa and rakta. Additionally it causes çodhana of raja-upadhātū of rasa. Thus it is indicated in duñkhaprasaviné and vandhyā.

4. The kalpas in päëðucikitsā featuring actions like pacana of raktagata sāma doñas, raktaprasādana, rasāyana for rakta, are useful to treat the raktaduññé in prameha. E.g. drākñā ghâta, maëðūra vaāaka, yogarāja.

Thus by understanding similarities in samprāpté, the spectrum of action and specific use of medicines can be known. How to choose specific medicine as per the specific stage, symptom, doña, and dhātu of a disease can be inferred.

Observations

4. Paï cakoça çäréra nidäna cikitsä

Çäréra

Änandamaya koça (käraëa deha)

During the union of çukra (puruña béja) and ärtava (stré béja), the jévätmä finds its way in by penetrating the béja at a point. This aperture created by the jévätmä to enter the béja is called vidruti or nändana dvära (door of änanda).⁴⁴ It is called brahmarandhra in haöhayoga. Head (çira) of the garbha is created at this point, where jéva resides after entering through nändana dvära. According to äyurveda, çira is the residing place of präëa (jéva).

- The place in a body where the präëa and all the indriyas reside, and the place which is uttamäi ga of all aï gas is called çira.⁴⁵
- According to vedänta, daharäkaça in hâdaya is the place for ätmä, hâdaya according to äyurveda.⁴⁶
- During the fourth month after pregnancy the hâdaya of the fetus is formed. Hâdaya being the place for cetanä dhätu, it shows its presence in the fourth month.⁴⁷

Thus bearing its core in hâdaya, änandamaya koça is spread from hâdaya to çira. When one is in deep sleep, mana enters the purétat näðé in hâdaya, thereafter it doesn't appreciate any viñaya. This state of deep sleep when no viñaya is grasped is called suñupté. In this condition jéva surmises its conscious self only on käraëa deha and experiences änanda.

Vijī ānamaya koça and Manomaya koça

- Vijī ānamaya koça is made of buddhé and jī anendriyas.
- Manomaya koça is made of mana and jī anendriyas.
- ñaḍaḷ ga çaréra, vijī āna (buddhé), indriya, indriyārtha, saguëa ätmä, mana, cintya viñaya are associated with the hâdaya.⁴⁸
- Ten dhamanés, präëa, apāna, mana, buddhé, cetanā and mahābhūta (indriyārtha, sūkīma bhūtas associated with ätmä) are present in hâdaya.⁴⁹
- manomaya puruṇa lives in the ākāça (cavity) inside the hâdaya.⁵⁰
- The most important part of the body, where the präëa and all indriyas of the living being reside, is called çira.⁵¹
- Indriyas and indriyapräëavaha srotasas are situated in çira.⁵²

Buddhé and mana reside in hâdaya. The ätmä (jévätmä) is never separated from buddhé and mana hence, hâdaya, which is the core for ānandamaya koça, is the core for buddhé and mana. Çira is the core for indriyas, but for perception of the arthas and to inspire the body they have to unify with buddhé, mana and präëa. For this purpose hâdaya is the sancāra sthāna for indriyas. In this way, vijī ānamaya koça (made of buddhé and jī anendriyas) and manomaya koça (made of mana and jī anendriyas), having hâdaya as their core, pervade up to çira.

Präëamaya koça

Präëamaya koça is made of präëa and karmendriyas.

Place of prāëa

Hâdaya, mahäsrotasa and rasavâhiné dhamanyä are the mûlasthânas for prāëavaha srotas.⁵³ Indriyas are situated in çira. Hence along with hâdaya prāëamaya koça pervades up to çira. Prāëa circulates throughout the body by rasavâhiné dhamanyä.

Annamaya koça (sthûla deha)

Päi cabhautika deha made of components such as çira, antarâdhé, çâkhâ (hands and legs), dhâtus such as rasa rakta etc., srotasas, koñhâi gas; is annamaya koça. It is created from päi cabhautika stré béja and puruñâ béja, it is nourished by päi cabhautika ähâra and after death it is absorbed in the päi camahâbhûtas.

Nidâna and cikitsä

Annamaya koça (sthûla deha)

Äyurveda being limited up to päi camahâbhûtas, annamaya koça is the adhikaraëa of triskandha äyurveda.

- The body made from päi cabhautika béja, its nutrition, maintenance and diseases from päi cabhautika ähâra, treatment using päi cabhautika dravyas is the matter of äyurveda.
- The rules laid down in mâtträçitéya and tasyäçitéya adhyäyas of svasthacatuñka of carak samhita sûtrasthâna are meant to maintain annamaya koça.

- Dinacaryä, ârucaryä, timely doña çodhana, rasâyana, nidäna and cikitsä of diseases such as jvara-raktapitta-kuñõha-prameha-yakñmä-unmäda-apasmära etc are predominantly indicated for maintaining annamaya koça.

Präëamaya koça

Väyutatva in äyurveda

Väyu is described in a contradictory way in äyurveda.

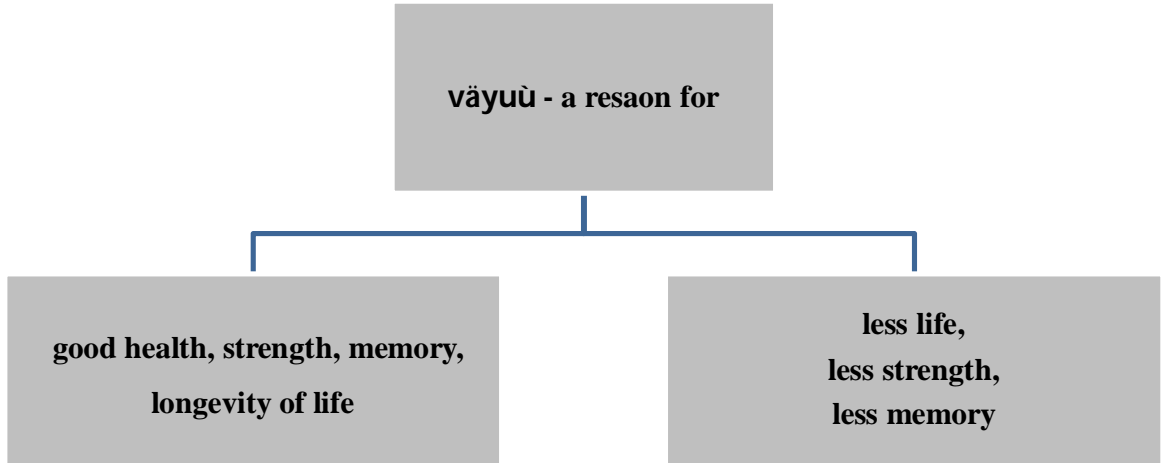
➤ Nature of väyu

- Väyu is responsible for harña and utsäha. It is also responsible for continuation of äyuñya.⁵⁴
- Väyu is the life, väyu is the strength. Väyu is responsible for dhäraëa (control) of çarëra of living individuals. The universe is väyu. Väyu is the prabhu (master).⁵⁵
- A person in whom väyu is apratihata gati, sthänastha and prakâtistha, lives for hundred years or more free from diseases.⁵⁶

➤ vâta prakâti lakñäëa

rükña-apacita-alpaçarëra, rükña-kñäma-sanna-sakta-jarjara svara, alpanidrä, capalagati-ceñõä, sandhi-akñi-bhrü-hanu-oñõha-jihvä-çira-skandha-päëi-pädä anavasthitë, bahupraläpa-kanòarä-sirä-pratäna, çrutagrahaëa-alpasmâti, paruña-vadana-päëi-päda, sphuõita angävayava, alpabala, alpäyuña⁵⁷

Thus



Because of such contradictory description, the tātparya of saḥ hitākāra about the true nature of vāyu is difficult to realize. Here paī cakoṇa vījī āna comes to aid. In the deha made up of paī cakoṇa, vāyu found in annamaya koṇa is formed from paī cēkaraēa, while vāyu present in prāēamaya koṇa is sūkṇmabhūtātṇmaka. The dual nature of vāyu described in āyurveda has a base in paī cakoṇa theory.

Vāyutatva in annamaya koṇa

- This vāyu is sthūla due to paī cēkaraēa and is paī cabhautika.
- In the loka this vāyu is responsible for jāi gala bhūmideṇa.
- It is created from puruṇa bēja and strē bēja. It is present in the bēja before jēvapraveṇa; and remains in the body even after death.
- It doesn't control the body.
- Pakvāṇaya and asthé are the chief seats of this vāyu in the body.
- It is responsible for vātala deha prakātē. Due to the dominance of this vāyu, body becomes rūkṇa, apacita, alpa. Voice becomes rūkṇa, kṇāma, sanna, sakta, jarjara. Gati, ceṇōā, āhāra and vyāhāra become capala and laghu. Sandhi,

akñi, bhrü, hanu, oñha, jihvä, çira, skandha, päëi, päda become unstable. Kaëðarä, sirä and pratäna are seen copiously on body. keça, çmaçrû, roma, danta, nakha, hasta, päda become paruña. Body parts become sphuõita. There is sandhé çabda while walking. Body cannot tolerate cold things. kñobha, vikära, träsa, raga, viräga and ji änagrahaëa are quicker. Smäti, bala, äyuñya are less.

- Chäyä of this väyu is rukña, çyäva, aruëa, hataprabha and garhita.⁵⁸
- This väyu derives its nourishment from paï camahäbhüta; that is päi cabhautika ähära.
- It is expelled from the body as ürdhvaväta from ürdhva (mukha) marga and as adhoväta from adho (guda) marga. It doesn't take away the 'jéva' with it while getting expelled from the body.
- Raukñya, çaitya, läghava, vaiçadya, gati and anavasthitatva are the symptoms of this väyu.
- It is vitiated due to kaüu – tikta - kañäya rasätmaka ähära, alpäçana (eating less), rükñähära (dry food), jägaraëa (remaining awake till late night), atyuccabhäñaëa (talking very loudly), äyäsa (heavy physical activity), bhaya (fear), çoka (grief), cintä (stress), vyäyäma (over exercises) and maithuna (sexual intercourse).
- Symptoms such as sraësa, bhraëça, vyäsa, vyadha, sväpa, saï ga, bheda, säda, harña, tarña, kampa, varta, toda, vyathä, saï ga, aï gabheda, saï koca, päruñya, sauñirya, çoña, spandana, veñöana, stambha, kañäyarasatä, çyäväruëa varëatä are seen in body if it is vitiated due to faulty ähära and vihära. Body becomes khara, suñira, paruña. Taste of mouth becomes kañäya or virasa.

- Vātaja types of diseases such as jvara, raktapitta, kuñōha, gulma, prameha, unmāda, apasmāra, çotha, arça, udara, grahaëë, pānōu, atisāra, chardé, visarpa are due to the dominance of this vāta.
- This type of vāta does not cause ātyayika (prāëaghātaka - life threatening) conditions.
- No emergency occurs.
- It is directed from çākhā (dhātu) towards koñōha by upakramas, such as abhyaì ga, mardana, pariñeka, avagāha, saàvāhana, svedana.
- Çodhana of this vāyu is done by nirūha and anuvāsana (it is thrown out of the body by these treatments).
- Pacification of this vāyu is done by snehana, svedana, mādu saàçodhana, abhyaì ga, mardana, pariñeka, avagāha, saàvāhana, paiñōika - gauōika madya, snigdha - uñëa basti, madhura- amla- lavaëa-snigdha-uñëa āhāra and auñadhé.
- Plenty of time is available for the treatment of this vāyu.

Vāyutatva in prāëamaya koça

- This vāyu is apaì cékāta and sūkñmabhūtasvarūpa.
- In the loka this vāyu is responsible for dhāraëa of pāthvé. It is responsible for regular rotations of the sun, the moon, nakñātras and planets. It produces clouds those bring rains. It makes the rivers flow, flowers and fruits bloom at a proper time. It divides various seasons. Due to vitiation of this vāyu, natural calamities such as earthquakes, storms, land sliding, tsunami, improper division of seasons are seen. All the known and unknown forces or energies those govern the universe is prāëa.

- This vāyu enters the body with jēvātmā at the time of conception and leaves the body with jēvātmā at the time of death.
- It is the sthitē of body and immediate death is seen when it moves out of body.
- It doesn't derive its nutrition, neither vitiated nor treated by pāi cabhautika āhāra.
- If this vāyu (prāēa, vātadoña) is working in the body with excellence, then, dērghāyūñya (longevity of life), samasuvibhakta gātratā (well organised and proportionate body parts), excellent upacaya-saàhanana-buddhé (intellect), bala (strength) are seen.
- This vāyu is called as prāēa in yoga as well as in vedānta and vātadoña in āyurveda.
- Prāēavaha srotasa is the site of this vāyu in the body.
- In navegāndhāraēēya adhyāya of svastha catuñka in carakasaàhitā sūtrasthāna rules to protect prāēamaya koça are explained. This prāēa is elaborated in vātakalākalēya adhyāya of carakasaàhitā sūtrasthāna. Vyādhēs occuring due to this vāta are dealt with in vātavyādhēcikitsā adhyāya in carakasaàhitā cikitsāsthāna.

Prākāta karmas of dehagata sūkñimabhūtātmaka vāyu

Prāēa- udāna- samāna- vyāna- apāna- svarūpa vāyū (prāēa or vātadoña) is responsible for dhāraēa of bodily machine. It incites all bodily functions, motivates and controls the mind, incites all indriyas, transmits indriyārthas, arrays çaréradhātūs. It is responsible for çarérasandhāna. It incites vāēē. It is the source of çabda, sparça, çrotrendriya and sparçanendriya, responsible for harñā and utsāha, motivates agné,

emaciates doṇas, excretes malas. It creates sthūla aëu srotasas in the bēja after conception, formats the garbha. It is responsible for persistence of äyuṇya.⁵⁹

Shelters of dehagata sūkīṁabhūtātmaka vāyu -

- Hādaya and rasavāhiné dhamanyā being mūlasthāna for prāëavaha srotasa, is the core of prāëamaya koçasvarūpa vātadoṇa.⁶⁰
- The vāta moves all around the body through the sirās egressing from hādaya and controls the body. These sirās transmit rasa and oja.⁶¹ This liquid being red is called as rakta. Thus prāëa moves around the body through rakta. Raktagata spandana is the lakṇāëa of vāyu.
- The body is bound by sirās and kaëòarās, which are upadhātūs of rakta. Also by snāyūs, which are none but the converted sirās with help of sneha obtained from meda. The prāëa controls all bodily functions through these bonds and rakta.
- The jévātmā residing at hādaya is connected to annamaya koça through prāëa. Prāëa transmits viñayas to indriyas through rakta, transports mana, carries impulses from buddhé to karmendriyas.⁶² All these karmas of prāëa go well if rakta is viçuddha.
- The prāëa also transmits caitanya through rakta. Any organ devoid of rakta deceases because of its disassociation with prāëa, causing disconnection with caitanya.

Präëaprakopa –

There are only two hetus of präëaprakopa, dhätukñaya and mägävarodha.

➤ Dhätukñaya -

- The präëa doesn't derive its nutrition, neither vitiated nor treated by päi cabhautika dravyas. Päi cabhautika dravyas make çärëradhätüs rükña, laghu, çëta, dâruëa, khara, viçada, suñira.
- Çärëradhätüs become kñëëa because of rükña-çëta-alpa-laghu anna, ativyaväya, jägaraëa, atiraktasräva, ativyäyâma, cintä, çoka, bhaya, cirakälëna vyädhë.
- Marmäghäta instantly cause snehaçünyatä in srotasas.

The präëa can not flow thoroughly through such svaguëaçünya, snehaçünya srotasas and dhätüs. Thus gets vitiated.

➤ Mägävarodha –

- The gatë of präëa is obstructed due to vegadhäraëa, marmäghäta, accumulation of mala- doña - äma etc. thus gets vitiated.
- Vätaprakopa due to unscientifically practised präëäyâma is a cause of all diseases as also of death.

Vyädhës occuring due to sükñmabhütätmaka väyu -

- Prakopa of sükñmabhütätmaka väyu causes instant çoña of its subtratums, rakta, sirä, snäyü, kaëðarä. Subsequently causing çoña of the concerned organ.
- All the functions of those organs become uncontrolled or get devastated.
- All the functions of ji änendriyas and karmendriyas go errant. Speech becomes uncontrolled, sparçagrahaëa becomes improper, mind becomes unstable.
- General symptoms – parvastambha, parva saï koca, parvabheda, asthibheda, praläpa, päëipaññaçirograha, khai jatä, päi gulya, kubjatva, aï gaçoña,

anidratā, garbhaçukrarajonāça, spandana, gātrasuptatā, çiro-nāsā-akñi-jatru-grévā huëðana, äkñepa, moha, äyāsa .

- Diseases – arditā, antarāyāma, bahirāyāma, hanugraha, äkñepaka, khallé, sarvāi garoga, ekāi garoga, gādhraśé.
- Also çiomarmāghāta causes vātavyādhés like manyāsthambha, arditā, hanugraha, mūkatva, gadgadatva, vadanajihmatva, svarahāné.
- Prakupita vāta lying in hādaya, çira, çai kha causes diseases like apatantraka, apatānaka.
- The prāëa cannot make its way to buddhé if hādaya has been coated with kapha. Thus tandrā occurs.
- In the vyādhés like mada, mürccā, sannyāsa, unmāda, apasmāra, the prāëa fails to transmit indriyas, indriyārthas, mana, impulses from buddhé properly because of an obstruction due to malina doñas in vitiated raktavaha srotasa.
- In the vyādhés like kuñōha, visarpa, vātarakta, where rakta is vitiated, sparçagrahaëa kārya of prāëa diminishes.

Cikitsā for sūkñmadehagata vāyu -

- The annamaya koça should be kept healthy by following svasthavātta, dincaryā, ātucaryā etc. the srotasas should be cleaned going through timely doña çodhana. The dhātüs should be kept sama by vyāyāma and rasāyana. Thus prāëagaté doesn't get impeded, accordingly prāëa doesn't get vitiated.
- Specially restraining and provoking vegas must be avoided to protect the prāëagaté.
- The onset of vātavyādhés is instant and we have a little time to cure them. They may get cured if treated within one year.

- Pāi cabhautika auñadhés have no effect on prāëa as they cannot reach up to it.
- The only way to treat the prāëa is protecting and elating the dhatus and srotasas through which it works. They should become snigdha, guru, uñëa, çlakñëa, mâdu, picchila, ghana. So that prāëa can flow unobstructedly through them. Snehādhikya in dhātüs and srotasas is required for that. Rapid snehana in a short time, by multiple routes and in greater quantities is useful.
- Çodhana is necessary for mǎrgāvarodhanāçana by removing the āvaraëa of malina doña, äma etc.
- Rasāyana for all dhātüs is important, especially raktaprasādana should be done, rakta being vehicle of the prāëa.
- Trāsana – shock treatment is significant for stabdha gaté, viparëta gaté, tiryag gaté vāta. But all srotasas should be clean prior to trāsana cikitsä.
- Prāëäyāma

Speciality of āsthāpana basti -

- Basti is sāmānya cikitsä for vāta. Çodhana of annamaya koçagata vāyu occurs because of both āsthāpana and anuvāsana bastis. But anuvāsana basti is more useful for çodhana of annamaya koçagata vāyu, while āsthāpana basti is a special treatment for vāyu in prāëamaya koça.
- Required status of body for āsthāpana basti - nirāma doña, pakva doña, alpagaaté doña, çuddha srotasas, çuddha mana, balavāna agné, snigdha dhātu and srotasas, balavāna dhātus.
- Ästhāpana basti is dynamic. It spreads rapidly all over the body and does doñaçodhana. If doñas are also gatimāna, it causes atiyoga. Hence it is

indicated for alpagati doñas and contra-indicated in prasaktacchardé, utkliṇṇa doña.

- The mana becomes fragile due to the mānasa vegas like bhaya, krodha, mada etc. if nirüha is implimented simultaneously, the strength of nirüha may cause citta upaghāta, hence it is contra- indicated.
- Sāma doñas are adhered to dhātüs. Nirüha being dynamic may harm the dhātüs while extracting the doñas. Therefore doña-nirāmatā is prerequisite for nirüha.
- The dhātüs must be strong and snigdha to endure the zip of nirüha. Snehana of dhātüs and srotasas is necessary prior to and after the nirüha for their balādhāna.
- Nirüha may cause vimārgagamana of agné, if agné is durbala. If there is āvaraëa of anna or āma on agné, vimārgagamana of agné will happen alongwith them. So agné should not be durbala or āvāta prior to nirüha.
- To meet the objective of nirüha, i.e. vātānulomana, the srotasas should be çuddha. Vātānulomana cannot occur in malākula srotasas.

Manomaya koça

- In indriyopakramaëéya adhyāya of svastha catuṅka in carakasaṅhitā sūtrasthāna details about manomaya koça, rules to maintain the manomaya koça are explained.
- Raja and tama are two doñas of mana. Their vikruté is seen due to doña of buddhé.
- Kāma, lobha, matsara, érṇyā, māna, krodha, dveña etc. are rājasa vikāras.
- Bhaya, çoka, dainya, ālasya, moha, paicunya etc. are tāmasa vikāras.

- All these are mānasa vegas, which must be restrained.
- These mānasa vyādhés are responsible for çäréra vyādhés such as unmāda, apasmāra, mada, mürcccha, sannyyāsa etc.
- Mānasa vyādhés can be treated by controlling prajī āparādha, çama, dama, dhairya, smâté, adhyātmavijī āna, samādhé.

Vijī ānamaya koça

- In indriyopakramaëéya adhyāya of svastha catuñka in carakasaàhitā sūtrasthāna details about vijī ānamaya koça, rules to maintain vijī ānamaya koça, especially rules about sadvātta are explained.
- Prajī āparādha is the distortion of dhé, dhâté and smâté. Prajī āparādha leads to a harmful behaviour. As vijī ānamaya koça controls the three external koças, this harmful behaviour due to prajī āparādha is a reason for mānasa as well as çäréra vyādhés.
- At the time of death sūkñma deha consisting of jéva along with manomaya, vijī ānamaya and prāëamaya koças leaves the body. It carries with it saà skāra of karmas. Hence harmful behaviour due to prajī āparādha becomes a reason for duùkha and vyādhé in many janmas.
- Desire for harmful behaviour is like an urge. This urge must be restrained. Tāñëä in the form of icchā and dveña is the basic reason for all pravāttis. Prajī āparādha can be avoided if tāñëä is controlled.
- Buddhé can be treated by following sadvātta, protecting our selves from āgantu hetus of diseases, accompanying sajjanas, avoiding the company of durjanas, adhyātmavijī āna and practicing adhyātma.

- When hādaya, which is the mūlasthāna of rasavaha srotasa, is already vitiated due to malina āhāra vitiation of hādaya increases due to factors such as vegadhāraëa, viruddha āhāravihāra. If raja and tama are increased in mana, atatvābhiniveça occurs due to the āvaraëa of raja - tama on mana and buddhé. Knowledge about nitya – anitya, hita – ahita becomes fallacious. In such a disease, çārëra çodhana is necessary to remove coating of doña from hādaya. Viji āna, dhairya, smâtë, samādhë are necessary to remove raja and tama doñas of mana. Medhya rasāyana is necessary to remove the cover of doñas from buddhé.

Ānandamaya koça

Our svarüpa is satya ji āna ananta. Avidyā is to have ātmabodha on anātma çarëra due to the ignorance about our svarüpa. Avidyā is responsible for tñëä, karma, sukha, duùkha, janma, mātýü. For the nivrutté of all these naiññhiké cikitsā is explained in āyurveda. Due to various çuddhé upāyas citta becomes clean. In nirmala citta, arises the satyābuddhé. Knowledge that neither I am anything like çarëra nor that it is created by me is satyābuddhé. Satyābuddhé removes the covering of moha. As svabhāva of every factor is understood niùspāhatā occurs and ahaì kàra diminishes. Ātmasvarüpa is illuminated. It is known that ātmatatva is spread all over and everything is within ātma. For such a person who has become brahmasvarüpa, 'saà yoga' is not possible. The çäntë of such a person, obtained due to ātmaji āna is never extinguished.

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Discussions

Discussions about siddhānta

Two dogmas namely ‘rasavéryavipāka siddhānta’ and ‘svabhāvoparamavāda’ are studied in this chapter.

1. Rasavéryavipāka siddhānta

This is the best example of application of anumāna pramāṇa in āyurveda. In the illustrious example of anumāna in nyāya śāstra, where vāhni is concluded using dhūma as a hetu, dhūma doesn’t cause the vāhni. It is merely a mean in discovering the existence of the vāhni at a specific location where the dhūma is. Similarly rasa, vérya, vipāka or the other guṇas of a dravya do not cause or decide the svabhāva of the dravya but only indicate it.

Efforts are made to reveal how anumāna pramāṇa is used in āyurveda saṁhitās in the form of rasavéryavipāka siddhānta implementing the design of anumāna as stated in nyāya śāstra.

Apparently rasavéryavipāka siddhānta is applied in the saṁhitās to state the svabhāva of dravyas comprehensively yet avoiding granthavistara. Also it gives the researchers a directive to elaborate the svabhāva of dravyas which are not stated in the saṁhitās.

2. Svabhāvoparamavāda

The inconsistency of svabhāvoparamavāda with saṁskāra is raised by Cakrapāṇi. While elaborating karaṇa in Rasavimāna adhyāya, Cakrapāṇi says, ‘nanu saṁskārādheyena guṇena kathaṁ svābhāvikaguṇāṇāṁ kriyate yataṁ svabhāvo nīpratīkriyā ityuktam’. But the denial of the contradiction proposed by himself is not satisfactory. On the contrary he seems to accept that some of the svabhāvas of the dravyas can be changed while some cannot.

Pariëämavāda by sāi khyā, as elaborated in vyāsabhāṇya of pātañjala yogasūtra, provide a better explanation to refute this contradiction. Application of pariëämavāda establishes the karaëa or the saṅskāra as a saḥakāre karaëa to reveal the existing but imperceptible svabhāvas of a dravya.

Efforts are made to ascertain the ōḥasahetutva of viṣeṇa without making svabhāvoparamavāda inconsistent. Viṣeṇa is not a direct ōḥasahetu. It interrupts the succession of dhātūs, not being the cause of production.

Discussions about çābdabodha

Understanding the terminology used in a science is very important to understand the science. Efforts are made to reveal various terminologies used in caraka saṅhitā, in accordance to the tātparya of the science.

Rasa

The word ‘rasa’ is used to denote many meanings, like taste, māṇsarasa, rasadhātu, svarasa etc. Three lakṇyārthas of rasa are dealt with in this prakaraëa, dravya, āhāradravya and ātmā.

Consistency of the derived lakṇyārthas

- Using samavāya as upacāra first lakṇyārtha of rasa çabda is ‘rasavat’, where rasa is concurrent, that is dravya. This lakṇyārtha is significant for rasavēryavipāka siddhānta.

The word rasa seems to be used for this meaning by granthakāra and tēkakāra.

- rasā lavaëavarjyāçca kaṇāya iti sāi jī itāu || ca. sū.4.24
lavaëavarjita five rasas (= rasavat dravyas) are named kaṇāya.
- agnimārutātmaḥ rasāu prāyeeordhvabhājau || ca. sū.26.41
- rasā iti rasayuktāni dravyāëi | ca. sū.26.41, cakrapāëë
Rasa means rasayukta dravya.

- rasänäà rasavatäà dravyäëäm | vä. sü. 9.20 ä. ra. (hemädre)

➤ Taking into consideration the efficacy of dravya, first lakñyārtha of rasa çabda that is ‘dravya’ is specified to ‘rasapradhāna dravya’. Thus rasa çabda denotes ‘rasapradhāna’ that is ‘āhāra dravya’. This lakñyārtha of rasa çabda elaborates the concordance of prakaraëas within rasavimāna adhyāya.

The word rasa seems to be used for this meaning by caraka himself.

- tuñārasamaye snigdhāmlalavaëän rasän (=āhārān) upayojayet | ca. sü.6.11
 - rasänām (=āhāräëäm) atyädānamatiyogaù | ca. sü.11.37
 - täçca rogaprakātayo rasän (=āhārān) samyagupayui jānamapi puruñamaçubhenopapādayanti | tasmād hitāhāropayogino'pi dāçyante vyādhimantäù | ca. sü.28.7
 - (garbhaù) sātmyarasopayogādarogo'bhivardhate | ca. çä.3.3
 - rasajaù (=āhārajaù) garbhaù | ca. çä.3.3,4
- According to upaniñad, meaning of rasa çabda is ātmā. This lakñyārtha of rasa çabda helps in elaborating prabhāva of rasāyana. Caraka himself states rasāyana as mokñasādhana.
- na kevalaà dērghamihāyuraçnute rasāyanaà yo vidhivanniñevate | gatià sa devarñiniñevitāà çubhāà prapadyate brahma tathaiti cākñaram || ca. ci.1.1.80

‘Brahma’ is a synonym of mokñā, as described in caraka saà hitā.

- nivāttirapavargaù tat paraà praçāntaà tattadakñaraà tad brahma sa mokñāù || ca. çä.4.11

- vipāpaà virajaà çāntaà paramakñaramavyayam | amātaà brahma
nirvāëaà paryāyaiù çāntirucyate || ca. çä.5.23

Similarly the words saà yoga and samavāya are elaborated. The synonyms of bheñaja like sādhana, prakāstishāpana, hita are elaborated to resolve some distinct features of cikitsā.

Discussions about anvayārtha of samprāpté

Many signs and symptoms are seen in the three steps of samprāpté namely doñaduñé, doña visarpaëa and vyādhijanma. For an accurate diagnosis and a successful treatment understanding doña in all aspects and understanding how a disease is originated is important.

Consistency of anvayārtha of samprāptés

Raktapitta

- Utkliñātva of pitta is important in raktapitta samprāpté. The word ‘utkliñā’ is used to indicate gatimatva in saà hitās.
 - kaëhātpravartate raktaà çleñmä cotkliñōasaī citaù | ca. ci.8.57
 - doñotkleçāt chardiù | ca. ci.8.62
 - tasmādupekñetotkliñōān vartamānān svayaà malān | ca. ci.19.17

Äcārya caraka specifies the pitta as ‘samutkliñā’ in the samprāpté of raktapitta in cikitsāsthāna and describes raktapitta as mahāvega and çéghrakäré. In the cikitsā of ūrdhvaga raktapitta virecana inhibits ūrdhvagaté of pitta. Vamana is contraindicated because it will provoke the pitta to ūrdhvaga srotatsas thus stimulating the vyādhé. Accordingly in the cikitsā of adhoga raktapitta vamana inhibits adhogaté of pitta.

Virecana is contraindicated because it will provoke the pitta to adhoga srotasas thus stimulating the vyādhé.

- The doṇaduññé stage of raktapitta is nothing but ‘amlapitta’ vyādhé as described in Mādhavanidāna. Amlapitta is cited in caraka saḥhitā in various adhikarāḥas.
 - It is described in grahaḥé pūrvarūpa, as a result of pittasaḥsāñña annaviñña.¹ This citation fortifies the sthāna of doṇaduññé stage of raktapitta.
 - Viruddhāhāra,² kulattha,³ atisevana of lavaḥa rasa⁴ are stated as hetus of amlapitta.
 - Kñēra,⁵ rājamāñña,⁶ mahātiktaka gāta,⁷ kaḥsaharētaké⁸ are indicated for amlapitta. Kñēra and kaḥsaharētaké are indicated also for raktapitta.
- In the tékā, cakrapāḥé describes the raktavaha srotasa gurutva as utsannatva and vivātatva due to the increased flow of rakta.⁹
- Lohitagandhāsyatā and pūtimukhatā are nānātmaja vyādhés of pitta.¹⁰ Āsyagandhitā is one of the ṇōitaja rogas.¹¹ This confirms the viṇēña pūrvarūpatva of ‘lohalohitamatsyāmagandhitvamiva āsyasya’, as the viṇēña pūrvarūpa occurs after vyādhijanma, in this case after raktaduññé by pitta.

Prameha

- Mukhamādhurya, tandrā, nidrādhikya are nānātmaja vyādhés of kapha.¹²
- ṇōitakleda, māḥsakleda, aḥgagandha are nānātmaja vyādhés of pitta.¹³
- Sveda, ṇarēradaurgandhya, mada, tandrā, nidrā are ṇōitaja rogas.¹¹

Thus the explanation about prameha pūrvarūpas is logical.

Hikkä and çvāsa

Hikkä and specially çvāsa are described as upadrava and riñña of many vyādhēs in bāhatrayé, such as marmopaghāta, udara, gulma, chardé, vātarakta, vraëa, vidradhé, viña, jvara, atisāra, raktapitta, prameha, péòakā, visarpa, çotha, päëòu, räjayakñmä, vātavyādhé. Their fatal nature is explained according to jēva praveça - jēva nirgama concept in vedānta and präëakārya as explained in vedānta, haöhayoga and çärì gadhara saà hitä.

Discussions about pai cakoça çäréra nidāna cikitsä

Our body is made of annamaya koça (pāncabhautika sthūla deha), präëamaya koça (pancapräëa and five karmendriyas), manomaya koça (mana and five jì anendriyas), vijì ānamaya koça (buddhé and five jì anendriyas) and ānandamaya koça (brahma caitanya reflected in avidyā). Triskandha āyurveda can be rearranged according to çäréra, nidāna and cikitsä of these koças. Such study helps in rational understanding of adhyāyas of svasthacatuñka of carak samhita sutrasthāna.

Vāyutatva in annamaya koça is different from the vāyutatva in präëamaya koça. Hence nidāna and cikitsä for both the vāyus is different. In āyurveda while annamaya koça is described extensively, knowledge about other koças is important for an effective svāsthyarakñäa and cikitsä.

➤ Rakta substratum of vāyu

- The vāyu flowing coherently through the siräs is responsible for all bodily functions as well as proper jì ānagrahaëa.¹⁴
- The vāyu executes its sparçagrahaëa kārya through tiryak dhamané.¹⁵
- The präëa follows rakta.¹⁶

➤ **Speciality of nirüha**

- It is stated in jvaracikitsä that if nirüha is administered when the doñas are paripakva, it causes bala, agni, vijvaratva, prasannatä, rucé rapidly.¹⁷
- Nirüha causes çoña of durbala dhätüs, bhedana- daraëa of rükña dhätüs. Yänaklänta, atidurbala, kñudhätânëäçramärta, atikâça are ästhäpana anarha.
- In madhumeha and kuñöha, nirüha is contraindicated on account of çithila dehadhätüs.
- the vigor of nirüha may induce vimärgagamana of agné. Consequently it is contraindicated in alpägné.
- If nirüha is administered when agné is ävâta by doña or äma, it certainly will cause vimärgagamana of agné which will carry doña and äma with it. Therefore nirüha should be administered when äma is paripakva, as stated in grahaëë cikitsä of caraka saà hitä. Accordingly ajérëë is ästhäpana anarha.
- Likewise, to avoid vimärgagamana of agné with food, nirüha should be administered on an empty stomach. Also bhuktabhakta, pétodaka, pétasneha are ästhäpana anarha.
- Nirüha and praëa, are both dynamic. To endure the zip of both, the srotasas should be çuddha prior to nirüha. Thus in unmäda cikitsä adhyäya of caraka cikitsästhäna, nirüha, träsana (bhaya, vismaya, täòana), tékñëa nävanäi jana are indicated for vätänulomana after çodhana.

- In haṁhayoga also nāḁēcuddhé is important prior to prāēāyāma because prāēā cannot be motivated through suñumnā if naḁés are malākula.¹⁸

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1. ca. ci. 15.47
2. ca. sü. 26.103
3. ca. sü. 25.40
4. ca. sü. 26.43
5. ca. sü. 1.110
6. ca. sü. 27.25
7. ca. ci. 7.148
8. ca. ci. 12.52
9. ca. ni.2.4 cakrapāēē
10. ca. sü. 20.14
11. ca. sü. 24.11
12. ca. sü. 20.17
13. ca. sü. 20.14
14. su. çä.7.8
15. su. çä. 9.8, su. çä. 7.14
16. ca. sü. 24.4
17. ca. ci. 3.170
18. haṁhayogapradēpikā 2.4

Conclusions

Siddhānta

1. Rasavéryavipāka siddhānta - rasavéryavipāka siddhānta is nothing but anumāna pramāṇa of nyāya darṣana. Rasa, vérya, vipāka, prabhāva, guṇa are vyāpka and svabhāva (prabhāva, çakté, kāryakāritva) of dravya is vyāpaka. Therefore svabhāva of dravya cannot be concluded merely on the basis of a single hetu. The combined review of all the hetus, prabhāva of dravya lacking vyāpaka sāmānādhikaraṇya with any of the guṇas, other causes altering the svabhāva of dravya, depict the complete svabhāva of dravya.
2. Svabhāvoparamavāda - Vināça (devastation) is svabhāva of dravya. Origin has a cause but the destruction of dravya is causeless. Dravya gets destroyed because it is its svabhāva. This part of svabhāvoparamavāda seems to be inconsistent with one of the fundamental propositions of cikitsā, ‘ōhāsahetutva of viçēṇa’. An exquisite study of sāmānya viçēṇa siddhānta helps ascertaining the ōhāsahetutva of viçēṇa without affecting svabhāvoparamavāda. Viçēṇa is not a direct ōhāsahetū. It interrupts the succession of dhātūs, not being a cause of production.
3. No alteration can be made in svābhāvika guṇa and svābhāvika kāryakāritva. Svābhāvika guṇa and svābhāvika kāryakāritva destroy with and because of the destruction of the dravya itself. This part of svabhāvoparamavāda seems to be inconsistent with one of the fundamental propositions, ‘guṇāntarādhāna by saṅskāra’. Pariṇāmavāda by Sāṅkhyas elucidates guṇāntarādhāna by

saà skära without affecting svabhāvoparamavāda. Guëāntarādhāna is revealing the existing but imperceptible svabhāva of dravya.

Çābdabodha

4. It is said in vyākaraëa, ‘ekaù çabdaù samyag ji ātaù suprayuktaçca svasge loke kāmādhuk bhavati |’

Versatile meanings of a word can be understood with help of çaktigraha, çābdavātté, vākyārthaji ānāhetü, tātparyabodhaka lii ga. Knowing the finer nuances based on a profound reasoning, illuminate the noesis of science. Çābdabodha has an important role in the manifestation of siddhāntas, exploring the nature of the theme the word denoting, exploring the correlation between prakaraëa–adhyāya–sthāna–çāstra, knowing the immense meaning of sūtras, nidāna and cikitsā.

Anvayārtha of samprāpté

5. Many symptoms are seen in the three steps of samprāpté, namely doñaduññé, doña visarpaëa and vyādhijanma. For an accurate diagnosis and a successful treatment a study of doñavyāpāra and vyādhijanma is necessary. Selection of the medicine can be done by understanding the similarities in samprāptés. The knowledge of choosing a specific medicine as per the specific stage, symptom, doña, and dhātu of a disease becomes clearer.

Pai cakoça – çārera nidāna cikitsā

6. Our body is made of annamaya koça (pañcabhautika sthūla deha), prāëamaya koça (pancaprāëa and five karmendriyas), manomaya koça (mana and five ji ānendriya), vijī ānamaya koça (buddhé and five ji ānendriya) and

ānandamaya koça (brahma caitanya reflected in avidyā). Knowledge about koças, other than annamaya koça, is important for an effective svāsthyarakñāëa and cikitsā.

Further Scope and Limitations

- To elaborate the grantha by studying siddhānta, to elaborate the practical application of siddhānta in present time.
- Diagnosing prakāṭisamasamavāyatmaka dvidōṇaja vyādhé and saḥ sargaja vyādhé, also prakāṭisamasamavāyatmaka tridoṇaja vyādhé and sannipāṭaja vyādhé.
- Concluding dravyasaḥ yogaja phala.
- To explore bodha of more ṣabdās and concluding more terminologies.
- Like the synonyms of bheṇaja concluding itarabhedānumāpakatva of the other synonyms.
- Like the Rasavimāna adhyāya to know the relationship of prakaraḥ – adhyāya – sthāna – tantra.
- To find anvaya of nidāna and chikitsā and to elaborate the concise nidāna and chikitsā which are mentioned in the granthas.
- Making a diagnosis, for samprāpté of whom anvaya is found and to verify anvayārtha by pratyakṣa. For such a study a large data base is necessary.
- Making chikitsā as per chikitsā anvaya and to verify anvayārtha by pratyakṣa. For such a study too, a large data base is necessary.
- To decide the appropriate condition for āsthāpana basti in diseases which are contraindicated for āsthāpana basti, but in whom āsthāpana basti is mentioned as a treatment. To verify the decided condition by pratyakṣa. For such a study a group of vaidyas and a well equipped hospital for the management of vyāpāda is necessary. Large data base again becomes necessary.

- More effective use of svasthavāṭṭa, nidāna and cikitsā by a special study of pañcakoṣātmaka deha.

Summary

- Āyurvedika treatises are explained in sūtra. Sūtras are succinct in form. To extract a comprehensive explanation of āyurvedika treatises, Sūtras shall be elaborated with the help of propositions they are based on. For this purpose knowledge and application of darçana çāstras is useful. Many rules were in practice regarding composition of saà hitā, an establishment of the siddhānta, etc. Part of caraka saà hitā is elaborated with the aid of those rules.
- Rasavéryavipāka siddhānta is elaborated with the aid of anumāna pramāṇa. Rasavéryavipāka siddhānta is a directive to establish an anumāna to conclude the prabhāva of dravyas unstated in saà hitās.
- The illusionary inconsistency of Svabhāvoparamavāda with ‘ōhāsahetutva of viçeṇa’ and ‘guṇāntarādhāna by saà skāra’ is refuted by applying dārçanika siddhāntas.
- Correlation between sūtra- prakaraṇa- adhyāya –sthāna, based upon the rules for the perceiving a sense of the words and sentences unravels the significance of sūtras. Rasavimāna adhyāya is elucidated by revealing the versatile lakṣyārthas of rasa çabda. The prabhāva of rasāyana is elaborated. The significance of some terminologies such as samavāya, saà sarga, sannipāta is unravelled. A synonym denotes distinct features of the object it is used for. Some features of cikitsā are elaborated by revealing the meaning of the synonyms used for cikitsā.
- Samprāptis are elucidated by correlating Sūtras. The true knowledge of samprāptis leads to an accurate nidāna and a specific cikitsā.

- The fundamental exposition about composition of incarnate spirit by advaita vedānta is helpful in unraveling the nature of vāta doṇa. It also helps for an accurate nidāna and a specific cikitsā.

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